A

GRAMMAR

OF THE

HEBREW LANGUAGE,

COMPRISED IN A

SERIES OF LECTURES;

COMPILED FROM THE BEST AUTHORITIES, AND DRAWN

PRINCIPALLY

From Oriental Sources,

DESIGNED

FOR THE USE OF STUDENTS IN THE UNIVERSITIES.

BY THE REV. S. LEE, B.D.

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SECOND EDITION,

ENRICHED WITH MUCH ORIGINAL MATTER.

LONDON:

PRINTED FOR JAMES DUNCAN, 37, PATERNOSTER ROW;

J. & J. J. DEIGHTON, AND T. STEVENSON, CAMBRIDGE; J. PARKER, OXFORD; BELL & BRADFUTE, EDINBURGH; AND M. OGLE, GLASGOW.

1832.

579.

DEDICATION.

TO THE RIGHT HONOURABLE

BARON BROUGHAM AND VAUX,

LORD HIGH CHANCELLOR OF ENGLAND.

My Lord,

The very munificent and disinterested manner, in which your Lordship has been pleased to notice my labours, (devoted as they have been for many years to the advancement of sacred and oriental literature in this country,) has made it a duty to seize the earliest opportunity in my power, publicly to express my obligations for the favours so unexpectedly, and I will say so unusually, conferred. I will not affirm that our public institutions are generally not well endowed, but I may, that to have performed the duties of both Hebrew and Arabic Professor in the University of Cambridge with some public credit, for nearly the last dozen years with a salary of forty pounds,* was not very likely to impress any one so circumstanced with the idea, that his pluralities were such as to render him an object of public animadversion, or to buoy him up with the notion, that his services had been met by his country

* In addition to this, Lord Liverpool allowed me to draw annually upon the Treasury for the sum of 100*l.*, upon producing a certificate of having delivered lectures.

with more than ordinary encouragement. How these particulars first found their way to your Lordship's notice, I have not the means of knowing: but I do know that the very handsome manner, in which you have been pleased to meet them, has left me no alternative but that of gratefully acknowledging the obligations which I owe and feel, and of assuring your Lordship, that I shall ever consider it my duty to endeavour to deserve the distinction.

I have the honour to be,

My Lord,

Your Lordship's most obliged,

Humble Servant,

The Author.

PREFACE.

THE first Edition of this Grammar having been entirely sold off, and having been requested by the Publisher to prepare another, I avail myself of this opportunity to state why the Work appears in its present form, and how the Learner may most profitably use it.

After all, then, that has been said about it, either publicly or privately, (and I here beg to offer my acknowledgments for all the favours thus done me,) my conviction is, that to present the Student with both the *Synthetical* and *Analytical* methods, at the same time, is by far the most likely to give him an interest, and to ground him, in the study of the Hebrew Language. To cultivate the memory, as well in this as in every other sort of study, I hold to be good; but then I must insist upon it, that to interest and inform the mind is infinitely better. A very learned and deservedly celebrated opponent of mine, on this question, has argued that to give naked rules in Grammar, is always the most likely to insure the progress, and to advance the truth: while, however, he has not hesitated to advance reasons, analytically, in support of his own rules, whenever he thought fit to do so. My opinion has been, and still is, that where we have Men, and not mere Children, to study any Language or Science, it is our duty to lay before them at once, both the rule and the reasons for it: and thus, at one and the same time, to present the grounds

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* This edition consisted of 1,500 copies; and I cannot help looking upon the circumstance as a proof that Hebrew Literature is on the increase among us.

of the matter proposed for instruction, with rules calculated to assist the memory in retaining it; and thus to contribute towards improving the mind by habits of close investigation and inquiry. By these means the Learner will have the advantage of seeing on what grounds his instructions rest, and consequently of determining for himself, whether they are such as are entitled to his cordial reception or not: while, on the other hand, the Grammarian who is accustomed only to consider the Language on which he is treating *synthetically*, is apt to form rules upon every example with which he meets, less in conformity with its real principles, than with those of that in which he has been accustomed to speak and write: which, it may be shewn, has abundantly been the case with all European Writers on the Arabic and Hebrew Grammar, and of which M. de Sacy (the Writer alluded to) is an illustrious and striking example.*

With the view therefore of accomplishing this, I have, in the first place, considered the Vowels as either *perfect* or *imperfect*: not abstractedly, or with reference to the nature of things generally; but with reference to the formation of syllables as they are found to exist in this Language. I have, for example, termed (ָ) *Kāmĕts*, (ֵ) *Tsērĕ*, (ִ) *Khīrĭk gādól*, (ֹ) *Khōlĕm*, and (ֻ) *Shūrĕk*, *Perfect vowels*; because, when combined with any one consonant, they will generally form full and perfect syllables. For a similar reason, I have termed another set of vowels, as (ַ) *Páthakh*, &c., *Imperfect vowels*; because, when employed in the formation of syllables, they require the addition either of a second consonant or of an accent to form such full and perfect syllables. My reasons are these: When we come to read the Hebrew text, it is important to know where every syllable commences and terminates, in order duly to pronounce the words. And, again, when a Hebrew word is changed from

* Proofs of this will hereafter be given in a Tract which it is my intention to publish.

the singular to the plural form,—or when found in what is termed *the state of construction*,—or receives one or other of the pronouns,—the vowels composing it are usually found to vary; and this in exact accordance with this view of the syllabication, in conjunction with the character of their etymology or derivation. I have therefore, in the first place, stated and exemplified this system of *perfect* and *imperfect vowels* with regard to the formation of syllables. The exceptions introduced by the accents are next noticed: so that the Learner is, in a few hours, put in possession of one of the main principles which regulate the structure of this Language.

I have, in the next place, considered the forms and force of the several sorts of Nouns, beginning with those which are the most simple, and proceeding to those which are the most augmented. The forms and force of the unaugmented nouns, we must necessarily take as postulates, grounded however on the usage of the Language. For the augmented ones I have endeavoured to account, by supposing them to present two or more of the simpler forms, joined together as compounds. By this means I have also endeavoured to ascertain their precise force; and, in some instances at least, I think I have succeeded.* In all these cases too, or in as many as it seemed necessary, I have accounted for the changes of the vowels, in a way perhaps which can neither be burdensome to the memory, perplexing to the Learner, nor liable to be soon forgotten; and by which the numerous rules and exceptions of the school of Buxtorf are avoided, as is also the multifarious and indistinct doctrine of the German Grammarians, by which these nouns are distributed into not fewer than thirteen declensions!

* See the derivations proposed for the *Niphḥál*, *Hiphḥil*, *Hophḥal*, and *Hithpāḥél*, species of the conjugation, Gram., pp. 114—117. 118. 122. 123: and the doctrine respecting the use of the tenses of the Verbs, p. 327.

The Particles I have treated, after Schrœderus and others, as fragments of nouns, which enables us at once to ascertain their precise forms, force, and modes of construction.

The Verbs I consider, in the next place, as consisting of nouns either simple or augmented, conjugated with one or other of the pronouns in an abridged form. In this I am not singular; for the Hindoos, Arabs, and even some of our own European Grammarians, have done so before me. I adopt this view of the case, because it is both easy and natural, and because it will at once account both for the form and force of the verb in all its varieties of person. A point, however, of very great importance here is, the investigation of the principles by which primitive words are occasionally abridged, and by which the defective forms of both verbs and nouns can be easily and naturally accounted for. This investigation will be found in the third Lecture of this Work. Its use is, to shew in what particular cases certain letters and vowels are dropped or changed, and how all the verbs termed *defective*, are reducible to the Paradigm of the regular triliteral verb. This affords the advantage of saving much time and labour, and of cutting off the sources of almost infinite perplexity to the Student: the result being, that the conjugation is only *one*, and this the most simple and regular possible.

The next improvement which, I flatter myself, I first presented to the Public, is, an analytical investigation of the principles which regulate the use of the Tenses of the verb. It had been customary to suppose, that the two tenses were a *past* and a *future;* and, because it had often been urged, forsooth, that this was extremely philosophical, (there being no point of time which could properly be termed *present,*) it was thought, that this was one of the greatest beauties of the Hebrew Language! Unfortunately, however, it appears that this *future* is occasionally used as a *present tense*, and also as a *past*. No reason has been offered, as far as I know, for this its usage as a present tense; but, for its use as a *past*, the conjunction ו *and, so,* &c. has, most unaccountably, been made

to account, and thence has taken the name of *the conversive Vaw!* A considerable number of instances however occurs, in which this tense is so used without any such *conversive Vaw:* and What has been done in these cases? Why, the instances have been said to present an *enallage temporis;* and here the matter very wisely ended!

The next shift adopted by the Learned was, to term both these tenses *Aorists;* and by this their *uncertainty* was regularly determined beyond all doubt. For now the *Preterite* could be construed as a past, present, or future, tense, as could also this *Future,* by rule the most indeterminate possible: so that the Translator or Commentator had nothing whatever to do, but to adopt whatever sense he pleased: his Grammar always supplying him with a law comprehensive enough to justify all his wanderings. Upon a little consideration, however, and with the assistance of a few native Commentators on the Arabic Grammar, I felt convinced that the whole of this was a mere tissue of trifling and error. I found (what indeed our Writers on the Arabic Grammar ought long ago to have told us) that these two tenses exhibited really a *past, and a present, tense:* and that they were *universally* used as such in one sense or other: it being customary with the Orientals of this family to contemplate *past, present,* or *future,* events, either as we do, or, as *past, present,* &c. with respect to some other time or circumstance introduced into the context: and also, to speak of events, which they believed should surely come to pass, as if they had already taken place. These usages too are not only natural, but they are also found to exist, more or less, in perhaps every language. With the Hebrews and Arabians however, owing probably to their natural warmth of temperament and expression, they are more frequent, and apparently abrupt, than they are found elsewhere. In this view of the case, then, all is natural, regular, and constant. The tenses are as certain and orderly in their use, as any framers of Language could make them: and the only instances in which failure is most likely to happen in their application, are those in which the Interpreter himself

is either uninstructed or unpractised in the usages of these particular dialects.

To this doctrine, however, M. de Sacy has loudly, though not argumentatively, objected: not so much, I believe, because he thought it untrue, as because it appeared to be inconsistent with the doctrines laid down in his own Arabic Grammar; which treats one of them, at least as an Aorist, and gives no just account of the use of the other. But, Is it likely that M. de Sacy can here be right, and the whole nation of the Arabs, the Persians, the Syrians, and others, wrong? Is it probable that they are ignorant of the principles upon which they speak and write? Or, that they speak and write upon no principles whatever, but go on at random (ἀορίστως,) leaving the hearer or reader to make them out as well as he can? This is to my mind quite incredible: and, if I am at liberty to believe their best Writers on the subject, it is as untrue as it is incredible. In this view of the case too, there is a perfect end to the power of the *conversive Vaw;* which I should consider a great advantage gained, knowing as I do, that it is in very many cases worse than useless.* To this again my learned opponent loudly objects, although he very well knows that no Arab Writer whatever, circumstanced nevertheless just as every Hebrew one is in this respect, has ever once thought of having recourse to such a conversive power in his conjunctive (ו) *Waw!* The Arabs, as every one knows, can do very well without this unaccountable *conversive letter*, and so can the Syrians and the Ethiopians, employing nevertheless, at the same time, dialects most intimately connected with that of the Hebrew, and using the tenses of the verbs, just as I have exhibited them in this work. They, moreover, feel no want either of this

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* Take one only out of the many which may be cited, viz. Is. ix. 5: וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ, which, according to the doctrine about the *conversive* ו, ought to be translated, "*And the government was*, or *hath been, upon his shoulder*," than which nothing can be more incongruous or false.

doctrine of *Aorists*, or of the still broader precepts which took in the *enallage temporum*. The principles they have adopted are clearly stated and well defined, so that their conversation is easy to be understood, and their written composition clear and precise. The same is in all respects the case with the Hebrew; and, if it has here been accused of irregularity or indefiniteness, it was not because the Language itself was irregular or indefinite, but because its Grammarians had made it so.

To the doctrine of the tenses, (which I now consider established,) I have in this Edition added that which determines the use of the *Apocopated form* and of the *Paragogic letters*, as found in the verbs. M. de Sacy has endeavoured to shew in his Arabic Grammar, that certain terminations of the Arabic verb are equivalent to the Indicative, Subjunctive, and Conditional modes, of the European Grammars; and it is certain that cases occur in which these forms may be so translated. Upon a close and long continued examination of this question, however, I have been convinced, that no two things can be more distant from each other, than are the principles by which these modes of expression are regulated in the Oriental and European Grammars respectively. The detail will be too long to be inserted here, I reserve it therefore for publication in the Tract already alluded to. I will only remark now, that if any reliance can be placed on this doctrine, as laid down in this work for the first time, (and certain it is that it is most amply acknowledged by the Grammarians of Arabia,) a most important improvement has been made in this part of Hebrew Grammar; and the consequence is, the Language itself, so far from being poor or defective, as it has been fashionable to affirm, is just as full and precise in these respects as its neighbour the Greek can be shewn to be. In the first Edition of this work, I expressed my doubts indeed, whether the paragogic ה had in itself any thing like an optative force, such as had been ascribed to it by Dr. Gesenius and others. Upon more mature consideration, however, I have not only been convinced that this is the case generally, but that it also possesses

the power of expressing a correlative one in the subsequent members of antithetic sentences, as now stated in the Syntax. My reason for doubting then was, an apparent want of extent and uniformity in its use, which the results I have since arrived at have wholly satisfied.

Very considerable improvements have likewise been made in every page of the Grammar, which need not now be specified. I may perhaps say, that I believe the Student will find it, if not every thing he may wish, yet certainly much nearer being so than it was when it first appeared. The attention of some more years to this subject, with the remarks and admonitions of others, will perhaps enable me to render this work still more worthy of the patronage of the Public: and, should a kind Providence continue to afford me health and opportunities favourable for bringing about such a result, I trust I shall not be remiss in exerting my best efforts for its accomplishment.

I now proceed to offer a few remarks on Oriental Grammar in general, and particularly with reference to its effects on the interpretation of the Bible. It has been the misfortune of the Hebrew Scriptures, (and indeed of the New Testament in a great degree,) that they have generally been treated in Europe as if they had been mere European compositions. Hebrew Grammars have been constructed, not so much to shew the learner what was real Hebrew idiom, as to reduce the Hebrew Language itself to a comparison with one or other of the Languages of Europe. This might perhaps have been tolerable in the days of Buxtorf, when good Oriental Grammars and Commentaries on Grammar were extremely difficult of access. An opinion, too, has unfortunately prevailed, that many exceedingly valuable traditional interpretations were to be found in the hands of the Jews. And hence, the Buxtorfs and others were assiduous in giving currency to the notion, that no man could study the Holy Scriptures, with any prospect of success, who had not drunk deeply into the streams which had thus providentially come down to us. Hence

originated the endless appeals to the Grammars, Lexicons, Commentaries, and Cabbala, of the Rabbins. The Talmud too was now ranked as a work, from which there was scarcely any appeal. And the consequence was, the obscurity of the Old Testament gradually became so great, and particularly when considered in connection with the New, that but few Divines among us would dare to attempt an explanation, (not to mention a reconciliation with the New,) of any considerable part of it. Out of this untractable obscurity seems to have arisen *the art* of applying a double, triple, &c., interpretation to Prophecy, as well as to much of the History of the Old Testament. The Writers of the New Testament, with some of the elder Fathers of the Church, took one consistent and steady view of these Scriptures:* the Rabbins, with their followers, took another: and, rather than break with either of these, the timid and inexperienced preferred the alternative of taking both! Hence too arose what has been termed "*the Grammatical interpretation,*" as opposed to *the Theological one;* when, alas! the first rudiments of the Grammar were scarcely known. And the consequence was, the Commentaries of the learned presented the inquirer with scarcely any thing more than mere statements of Jewish opinions; or, with interpretations of the Sacred Text, which stood on no better grounds than those of ingenious conjecture.

But this was not all. The Rabbins with Maimonides at their head, (a writer who obtained the flattering title of being the first Jew who ceased to play the fool,) drank pretty deeply into the metaphysics of Arabia, which, as might have been expected, afforded ample amends for the defects of Hebrew philology, which were then acknowledged and felt. I will not now enter into a consideration of the results actually arrived at: I will only affirm, that the work of desolation,

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* See my Sermons and Dissertations on the interpretation of the Holy Scriptures, London, 1830, particularly the Preface and the former part of the Second Dissertation.

as it regarded Scriptural knowledge, seems to have arrived almost at its summit. Learning of the most imposing and most trifling character now filled the writings of the Commentators: and bodies of divinity, grounded upon these, were published to the world in numbers sufficiently great, both to surprise and confound the few, who were found bold enough to venture upon them. It was of little consequence, in this case, whether the Divine was of the orthodox or fanatical party, (parties which were then best known from the cast of their political opinions,) each was equally removed from the simplicity of the Scriptures: while each (I am not willing to allow) was in actual possession of the saving truths of religion. Their misfortune was, to have been led aside into an obscure, a steep, and a thorny, path. They had unwarily injured their own visual powers by subtleties and refinements, and the consequence was, they groped as in darkness at noon-day.

Of late years these studies, (and it is much to be regretted these very methods of carrying them on,) have been revived, and greatly extended in Germany. And the result has been, (as it might have been expected it would,) that under Judaism and heathenism combined, a monstrous system, termed by its abettors "Rationalism," has actually been formed and most lavishly recommended. This, however, exhibits nothing more than a revival of the exploded scheme of the once celebrated Spinoza, adorned indeed with the splendid trappings of many an hour's, ay many a year's, laborious but crude and undigested lucubrations. The Grammars, Lexicons, and Commentaries of the Divines of this school, imitate as closely as possible those of the Jewish Rabbins. They incessantly appeal likewise to the Oriental dialects:* but in no case do they evince an acquaintance with real Oriental Grammar, or beyond what is given in the Grammaire Arabe of the Baron de Sacy; which, as I shall shortly shew, exhibits little more than an endeavour to reduce the Grammar of the Arabs to the standard of that of

* See my Sermons and Dissertations, Dissertation I. throughout.

the Greeks and Latins. The system of conjecture, therefore, so extensively cultivated by the Rabbins, (not to insist on the false and foolish system of Theology also adopted by these Divines,) has at length so far succeeded in reducing the standard of the Holy Scriptures, that it is difficult to say, whether we should most admire or condemn the almost unexampled patience and industry, which has thus so nearly heathenized and unchurched this once venerable and pious school.

Their great defects appear to me to be these: I. The want of a thorough acquaintance with real Oriental Philology; which, I must be allowed to say, is not to be found in the Grammars of Oriental Languages composed by Europeans generally, nor yet in the Lexicons of Golius, Castell, or Giggeius, which they are in the daily habit of citing. Information of this sort is only to be found in the Grammars, Commentaries on Grammar, and Scholiasts, of the East: and these, if we except one or two Individuals, they have not yet read. In the next place, they are deficient in real Scriptural knowledge; I mean, in a knowledge of the Scriptures distinct and separate from the systems and commentaries of the Jewish Rabbins.* Generally

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* See my Sermons and Dissertations, Cambridge, 1830. Diss. I. part ii. p. 124. Since writing the above, I have been favoured with a sight of the last number of the "Edinburgh Review" (No. 107), in which I am directly charged both with ignorance and misrepresentation in what I have said on the Rationalism of Germany, and on Dr. Gesenius in particular. My ignorance, it should seem, is apparent from the badness of my English, from my not knowing where to find a certain work of Bertholdt's, and from a false translation of a part of Dr. Gesenius's Commentary on Isaiah; and my disposition to misrepresent (coupled with this ignorance) from the manner in which I have stated and combated the opinions of Dr. Gesenius. On my bad English I will say nothing; because no faulty passage is pointed out by my censor. On my ignorance of the works of Bertholdt, which the Reviewer says I have avowed, I need only say, no such avowal is made any where in my work, nor any mention whatever of an interpretation of the fifty-second and fifty-third chapters of Isaiah by Bertholdt. I have only said, (p. 152.) that "Mr. Bertholdt refers us here to a work by J. D. Kruiger, entitled "Commentatio,

speaking, no Commentary on the Old Testament is to be found at all comparable to that given by inspiration in the New. In

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&c." but, as I have not access to this work, I must take my materials from others, &c. The learned Reviewer might, therefore, have spared his *charitable help*, as he terms it, as well as his uncharitable misrepresentation. Come we now to the false translation. The words of Gesenius are these, "Die Rede des Propheten wechselt hier mit der Rede Jehova's so ab, dass. lii. 13—15. Jehova zu reden fortfahrt, wie in dem Vorgehenden: liii. 1 der Prophet redet, und zuar communicativ im Namen seines standes." My *false* translation is this: "The speaking of the Prophet is here so changed for that of Jehovah, that chap. lii. 13—15. (not chapter lii. 15, as the Reviewer has been pleased to give it,) Jehovah continues to speak as in the preceding context: in liii. 1. the prophet communicates in the name proper for his own station." The *amended* translation of the Reviewer is, "Jehovah and the Prophet speak *here alternately. Thus, at the end of* the fifty-second chapter, *it is* Jehovah *who* continues to speak, as in the foregoing verses; *but, in the beginning* of the fifty-third chapter, *it is* the prophet *who* speaks,—communicatively indeed, *(or in the manner of one who is holding communication with others,)* and in the name of his order." Now, I should like to know what the real difference between these two translations is, as far as the matter discussed by me is concerned. I can see none: and I know my adversary can find none. But, if it be asked, Which of these versions is the most literal? I think I know what the answer must be. The first three charges, therefore, of my Reviewer end in mere assumptions, just as creditable to himself as they are likely to be serviceable to the infidel cause, of which he is anxious to be thought a champion. Now for the case of misrepresentation and ignorance combined. "The conclusion," it is said, "he (Dr. Gesenius) comes to at last is, that, in those passages where the Prophet speaks of the servant of the Lord, he had in view not any one particular person, past, present, or future, *but the body, or aggregate, of the prophets of the Lord collectively considered*:—in other words, *the Prophetic order, which he thus personifies,*" &c.—"In the face of all this Professor Lee ... comes forward and attributes to him an interpretation of the passage totally different from that which he has thus plainly and distinctly enounced. The servant of the Lord here mentioned, says Mr. Lee, is, *according to Gesenius's comment*, the Prophet Isaiah."—"We should be inclined," it is added, "to consider this misrepresentation as merely a blunder of ignorance, had not Mr. Lee turned it to such triumphant account in taunting and exulting over his brother Doctor, &c."—"This....would be merely ridiculous, were there not strong reasons for suspecting that there is full as much of *unfairness as of ignorance at the bottom of it.*" I think I may say, that my antagonist is not excessively ceremonious: he seems quite disposed too to give up the charge of ignorance, if he can thereby bring home that of malignity. But why all

this we must look for the Theology of the ancient Hebrews, not in the writings of modern or even ancient unbelieving

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this waste of strength and of good breeding? Surely there must be some object here besides that of a desire for the truth. But let this pass, and let us adopt the Reviewer's own statement of the case. Will the matter now be mended? "The servant of the Lord, he (Dr. G.) had in view," (is) "not any one, &c.,.... but the *body or aggregate* of the prophets of the Lord *collectively* considered; in other words, the *Prophetic order*, which he thus personifies." Well: let us now apply either or both of these things, which however are very far from being identical. The passage had in view is, Is. lii. 13.—liii. 9; and my general question was, How could this all possibly apply to Isaiah the Prophet? Let it now be asked, How could it, either to the body or aggregate of the Prophets, or to *the Prophetic order* personified? Suppose we allow that these *persons*, or this *office*, may deal prudently, be extolled, &c., the question now will be, At what period was it, that one or both of them suffered martyrdom for the sins of the Jewish nation? And then, as a reward for these sufferings, (liii. 11, 12.) enjoyed the blessings of a long life, with the happiness of contemplating a numerous offspring? (i. e. of Prophets and prophetic offices personified!) Again, How we are to make the notion of the whole body of the Prophets, alias *the prophetic office*, growing up before him, &c. to square with, "when WE shall see HIM....WE hid as it were OUR faces from HIM....HE was despised, and WE esteemed HIM not: surely HE hath borne OUR GRIEFS," &c.? Who, I ask, is the WE and the HIM, in these passages? If Isaiah is now speaking in the "name of his order," surely he must form a part of both these bodies; and, as I formerly remarked, must be "*acting moonshine and wall too!*" My Censor is very well aware, that even on his own view of the case, the matter proposed is quite indefensible; but he has forgotten to say, that in endeavouring to set this right, he has only placed it in an infinitely more ludicrous light than I had done. And, let it be remembered, this is all with which I am concerned: my only object being to shew, that the Theological views of this school are untrue and unsound. With Dr. Gesenius's literary or gentlemanly reputation, I have nothing to do, except to express my admiration of both, which I have repeatedly done in the work in question; but which I am sorry to be compelled to say, I cannot do for my Reviewer. I thank him, however, for having called my attention to the particular just noticed, as it has afforded me an opportunity to correct what I had said on the person of Isaiah being meant by Dr. Gesenius, and so to direct my arguments as eventually to shew, that the state of the case is really worse than I had represented it. My Censor now dismisses me, having, as he flatters himself, determined that I am quite incapable of considering questions of this nature. The question at issue, however, is not whether the persons concerned are ignorant or learned; hut whether the Orthodox or the Rationalist Divine be right

Jews, nor yet in the Apocryphal books of Scripture. These may profitably be consulted; but then, the greatest care must be taken to give them no more than their real due;—to make a prudent use of their Philology and History;—but to treat their Theology as a system adopted by blind and misguided men.

I myself have been much surprised at the similarity of character discoverable between the Philology and Theology of the ancient Hebrews. Both appear to me to be of the most easy, simple, and definite, character. In neither have we any thing forced, unnatural, or metaphysical. They generally exhibit things as they are, or as they appear to be, naked, unincumbered, and detached from every species of refinement. The principal difficulty which an European has to contend with, accustomed as he has been to art and to abstract considerations, is, to divest himself of these, and to return to the simplicity of primitive times. The state of the mind too, unless I am very greatly mistaken, has quite as much to do as the powers or the head have in making the able Theologian, or the good Oriental Grammarian. There must always be a willingness to learn;—to divest self of long-rooted prejudices, and in simplicity and godly sincerity, (qualities by far too lowly rated in general,) to drink deeply into the sincere milk of the word of truth. Without these, the interpreter of Scripture may write very learned commentaries, but they will be very useless, if not dangerous, books. With this, however, and with the aids now accessible to every one, there is great probability that the light which the Scriptures have long afforded us, will shine more and more, perhaps to the perfect day: and will not only put to flight the instances of darkness still visible among ourselves, but will succeed in dispensing their healing beams to the most distant parts of the earth.

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in his views. Personalities are certainly easier advanced than arguments; and where arguments are not to be had, which I have reason to suspect is the case here, the enlightened and liberal system attempted to be propped up must necessarily rest on personalities!

I have been anxious to say thus much on the subject of Oriental Grammar considered in connection with the question of scriptural interpretation; because I am of opinion that Theologians, of this and other European countries in general, evince a much greater lack of knowledge of this sort, than they do of natural ability, industry, or perseverance: while there are others, not indeed deficient in personal piety, but so little accustomed to extensive literary inquiry, and to modes of thinking and expression unlike their own, that they make no hesitation in coming at once to conclusions the most plausible, splendid, and flattering; but which have not the least possible foundation in truth; and which, instead of recommending religion, as they might have been intended to do, tend eventually to injure it. Religion, to deserve that name, must necessarily be founded in TRUTH; and this the most extended, the most scientific, and the most rigid inquiry, never can, and never will, injure.

I may now offer a few remarks on the use of this Grammar. It is one of the greatest misfortunes to this country in general, and to the interest of true religion in particular, that so little encouragement is given in our Universities to the study of sacred literature.* The necessary consequence is, a few may be found hardy enough to encounter the many years' labour, which is absolutely requisite to form the truly learned and enlightened Theologian: but these can never be numerous; and times may come in which there may not be even one. In such a state of things, short, and if I may so speak, royal roads to this kind of eminence will daily be advanced and recommended by empirics, whom ignorance will not have it in its power to detect, and whom idleness and vanity will applaud as the prodigies of their times.† I need now say no more on this subject, than that these short and royal roads had very

* The circumstance noticed in my Dedication will, I trust, have a different tendency.

† I need not say how remarkably this was exemplified a few years ago, in an attempt which was pretty extensively supported, to obtrude upon the British public a new translation of the Hebrew Scriptures.

nearly succeeded in putting to flight every trace of real Hebrew learning in this country. The wire-drawn theories of Masclef, John Hutchinson, Parkhurst, and a host of others, certainly made every thing appear very easy to the learner, while, in fact, they effectually enveloped it in impenetrable darkness.

It has more than once been suggested to me, that my Grammar had better be made more popular, and if possible, shorter. My answer once for all is: To those who have made up their minds to take none but a short and popular path, this Grammar will be found to answer full as well as any other can; while it will have the advantage of enabling them to make a far greater progress, than such works themselves ever pretend to, should they eventually find courage enough to study it thoroughly. All that mere learners can first want must be, to see what terminations the nouns will take under their various inflexions, and how the verbs are generally conjugated. With these the historical books of the Hebrew Bible can generally be made out, with the help of an analysis or translation, or both. And to the beginner who has a teacher at hand, perhaps, this will generally be the best method that can be recommended. I very well know how much a progress even of this sort will encourage the learner, who is otherwise unencouraged and unassisted. I know too how slow the very best of us are to imbibe, and to lay up in the mind, notions, with which we were not previously acquainted. Besides, it is natural and prudent to restrict our first efforts to limits which they will conveniently comprehend, and effectually fill. Time and opportunity will enable us to extend them; and, if we proceed not more rapidly than sure, we shall at least have the satisfaction to know, that what we have done, we have hitherto done well; and, in these studies, this is every thing. The driveller in Theology is soon detected; and, should he be so fortunate as to live and die without doing extensive mischief, he will not without having convinced the world that he was a mere pretender.

These first steps then being taken, the next will necessarily be, to examine with care the nature and character of the

etymology of the Hebrew language, the laws by which the syntax is regulated, the customs, modes of thinking, antiquities, religious belief, and expectations, of the ancient Hebrew nation, which will include the use of Commentaries, Concordances, ancient and modern Translations, the Oriental Languages, Travellers, and in short every other help usually recommended to the student of Scripture. I mention these things, because some are apt to think that a knowledge of the Grammar, with the use of the Dictionary only, is quite enough to enable any one to be an able interpreter of Holy Writ; while the truth is, language, opinions, and customs, are so intimately connected together, that they never can entirely be separated. Where however this is attempted, (and it is often attempted,) conjecture, uncertainty, and doubt, must necessarily supply their place. The study of the Oriental Languages indeed, which is indispensable to the critic, opens a very extensive field of inquiry. Our daily intercourse however with the East, in addition to the numerous valuable elementary and other Oriental works, which are now, by the munificence of the British public, daily making their appearance, has rendered this study comparatively easy and sure. And the probability is, that at no distant period it will be in the power of the British Divine, to call in to his aid every assistance which the East can afford him.* And my own opinion is, that if all these helps be duly appreciated and applied, we may indeed never have it in our power to boast of more erudite, laborious, acute, or pious, Divines than we now can, but we may of those who are more simple, more easy, more engaging, and more practical.

I need now only add, what it is important the student should know, that the Hebrew Bible from which the extracts in this work are taken, is that which was printed under the superintendence of Mr. Judah d'Allemand for the Publisher of this work.

* I allude to the Oriental translation Committee which was established a few years ago, principally by the zeal and activity of the Earl of Munster, aided by the assistance of our present gracious and beloved Sovereign, His Royal Highness the Duke of Sussex, and other members of the Royal Family. See the Reports of this Institution.

CONTENTS.

LECTURE I.

ON THE LETTERS, &c.

On the Alphabet ..... 2—5
On the Powers of the Consonants ..... 5—9
On their Numerical Values ... . 9—10
Division into Gutturals, Palatals, &c..... 10—ib.
Quiescence of the אהוי letters..... ib.—11
Division into Radical and Servile ..... ib.
On the Vowels .... 12—13
On Sheva and its Substitutes..... 13
On the Formation of Syllables..... ib.—15
On the Combination of the Vowels with the Consonants ..... 15—16
On the *Initial* and *Final* Characters of Sheva and its Substitutes.... 17—18
On *Pathakh* when termed *Furtive* 19
Use of *Sheva* and its Substitutes .... 19—20
On the Points, *Dagesh* and *Mappik* ..... 20—21
On the Mark *Raphe* 21
On the Vowel *Kholem*, with וֹ and ו֫ 21
On *Khīrĭk* with or without י 22
Distinctions between *Kamets* and *Kāmĕts Khātŭph*..... 22—23

LECTURE II.

ON THE HEBREW ACCENTS.

Tables of the Hebrew Accents..... 24—26
On the Use of the Accents..... 26—28
Praxis on the Reading with Accents ..... 28—32

LECTURE III.

ON THE PRINCIPLES WHICH REGULATE THE ETYMOLOGY.

Euphonic Changes in the Orthography, as it regards the Consonants 33—37
On the Contractions which take place in the Vowels..... 37—38
On the General Changes of the Vowels..... 39—41
On the Use of Sheva and its Substitutes ..... 41—44
Particular rules for the insertion of *Dagesh* ..... 44—47

LECTURE IV.

ON THE GENERAL USE AND SITUATION OF THE ACCENTS.

Their offices, Tonic and Euphonic 48
On the Tonic Accent ..... 48—50
On the anomalies found in its situation..... 50—56
On the use and situation of the Euphonic Accent ..... 56—57
Rules for its insertion..... 57—59
On the use and position of *Makkaph* ..... 59—60
Rules for its insertion..... 60—61

LECTURE V.

ON THE TERMINATIONS OF GENDER, &c.

On the Masculine Gender..... 62—64
On the formation of the Feminine from the Masculine ..... 64—66
On the inflection of Nouns 66
On the formation of the Dual Number ..... 66—67
On the formation of the Plural Number Masculine..... 67—70
On the formation of the Plural Number Feminine ..... 70—72
On the changes of termination, &c. necessary for the state of construction ..... 72—74

LECTURE VI.

ON THE PARTS OF SPEECH, &c.

On the primitive character of the Nouns ..... 74—76
On the Personal Pronouns, *Separable* and *Inseparable* ..... 76—80
On the Inseparable Pronouns when attached to Nouns ..... 80—83
Anomalies in Do. ..... 83—84
On the use and signification of Words generally ..... 84—89
On the measures applied to the primitive forms ..... 89—91
The Primitive Segolate forms, and their Euphonic character ..... 91—93
On the first Species of Do. of the forms פְּקָד and פָּקֹד ..... 94—96
On the Second Species of Do. of the forms פָּקֶד and פְּקֶד 96
On the third, of the forms פִּקֶד and פֶּקֹד ..... 96—97
On the fourth, of the forms פִּקֶד and פֻּקֹד..... 97—98
On the fifth, of the forms פֻּקֶד and פְּקוּד ..... 98—100
On the abstract force of these Nouns..... 100—101
On the second general class of Primitive Nouns not Segolate, and which are concrete in sense 101
Their forms..... 101

Tables, exhibiting their several inflections, as to gender, number, conjunction with the pronouns, and state of construction..... 101—105

LECTURE VII.

ON THE AUGMENTED HEBREW NOUNS.

Classification of these..... 105—107
On the reduplicated class of words..... 107—108
The force of these when conjugated as Verbs ..... 108—110
Tables exhibiting their inflections, &c. ..... 110—112
On Nouns said to be reduplicated by implication ..... 112—113
On the augmented Nouns termed הֵיְמַנְתִּי *He-emanti*..... 113—115
Their force when conjugated as Verbs active and passive, in the forms *Hiphḥíl* and *Hophḥál* ..... 115—117
Do. when in the form *Hithpāḥél* ..... 118—121
Etymology of Nouns commencing with מ and נ..... 121—122
On the force of those conjugated in the *Niphḥál* species ..... 123—124
Tables of these forms generally ..... 125—131
On those forms which have the *Hē-emanti* letters prefixed ..... 131—132

LECTURE VIII.

ON THE AUGMENTED, REDUPLICATED, AND COMPOUND WORDS.

On those forms which have the *He-emanti* letters postfixed ..... 132—137
On the Reduplicated, and otherwise Compounded words..... 137—141
On the forms and composition of Nouns, adopted as Proper Names 141—148

LECTURE IX.

ON THE ETYMOLOGY OF THE PARTICLES.

On the forms and characters of the Separable Particles..... 148—153
Do. of the Inseparable Particles ..... 153—157
On those termed Paragogic ..... 157—164
On the Demonstrative Pronouns 164
On the Relative Pronoun אֲשֶׁר ..... 164—165
On the Interrogative and Indefinite Pronouns, &c..... 166—169
On the Definite Article הַ..... 169—174
On the Numerals..... 174—178

LECTURE X.

ON THE HEBREW VERBS.

On their etymology, forms, and properties ..... 179—187

Etymology and forms of the conjugation of the two Tenses of the first species *Kal* ..... 187—199
On the Infinitive and Imperative forms ..... 199—203
On the Participles (as they have been termed)..... 203

LECTURE XI.

Etymology and forms of the conjugation in the second species, or *Niphḥál* ..... 204—208
Do. in the third species, or *Pīḥél*..... 208
Do. in the fourth species, or *Pūḥál*..... 209—212
Do. in the fifth and sixth species, or *Hiphḥíl* and *Hophḥál* ..... 212—217
Do. in the seventh species, or *Hithpāḥél*..... 217—219
On the remaining augmented, but less usual, species of the conjugation of Hebrew Verbs ..... 219—221

LECTURE XII.

ON THE DEFECTIVE VERBS.

On the causes of the Defects found to exist in Hebrew Verbs generally 222
The conjugations of those commencing with ב, reconciled with those of the regular triliteral Verbs ..... 223—224
Do. of those commencing with א, and י, respectively ..... 225—231
Do. of those having ו, or י, for the middle radical letter respectively ..... 231—233
Do. of those in which the third radical letter is subject to elision .. 234—237
Do. of those Verbs which have א for their third radical letter..... 238—239

LECTURE XIII.

On those Verbs which have their second and third radical letters the same ..... 239—242
On those Verbs which are doubly defective ..... 243—248
On the Abbreviated Pronouns as attached to Verbs ..... 248—254
On the mode of affixing these to the Defective Verbs ..... 254—255
Tables exhibiting the conjugation, in the several species, of every sort of Verb, whether Defective or not, with their Infinitive and Participial forms..... 256—269

LECTURE XIV.

ON THE SYNTAX.

On the construction of the several sorts of Propositions generally .. 270—272

On the Predicate of Propositions in Hebrew ..... 272—274
On the concordance of the Subject with the Predicate ..... 274—278
On the concordance of the Nominative with its Verb..... 278—281
On the Nominative Absolute..... 281—284

LECTURE XV.

ON THE GENERAL DEPENDENCE OF WORDS ON ONE ANOTHER.

This dependence is regulated by two principles, generally, i. e. that of *Apposition*, and that of the Definite State of Construction.. 285
On the Apposition of words, *immediate* and *mediate* ..... 285—291
On that termed Hendiadys 291
On that affecting the Nouns of Time and Place ..... 292—293
On Attributives when in Apposition ..... 293—295
On the Use of the Definite Article ..... 295—298
On the Adverbs, and other qualifying terms..... 298—301
On the emphatic repetition of words and phrases ..... 301—302
On Nouns put in the Definite State of Construction, both *immediately* and *mediately* ..... 303—307
On that sort of Definite Construction which has been termed Distinctive ..... 308—309
On the construction of the Numerals ..... 309—310
On their concordance with the thing numbered 310
Other modes of construction ..... 310—312

LECTURE XVI.

ON THE LOGICAL COMPLEMENTS OF WORDS GENERALLY, AND OF VERBS, IN PARTICULAR.

The Principles by which these are regulated stated..... ..... 312—314
Examples illustrative of these ..... 315—321
On apparently Elliptical Constructions ..... 321—325
On Impersonal Expressions 326

LECTURE XVII.

ON THE MODES AND TENSES OF THE VERBS.

On the Principles which regulate the use of the Tenses generally, in direct (or indicative) constructions..... 327—337
Ditto in Subjunctive or Conditional constructions, whether regulated by the separable particles, or by the forms termed Apocope and Paragoge ... . 337—347
On the Preterite used as a Future, or Imperative, emphatically .... 347—351

Miscellaneous constructions ..... 351—352
Opinions enounced as facts generally ..... 352—354
Hypothetical sentences how enounced ..... 354—356
Commands, requests, &c. enounced by the Imperative forms ..... 356—357
Remarks on the Principles regulating these 357

LECTURE XVIII.

ON THE NATURE AND CONSTRUCTION OF THE PARTICLES.

On the Adverbs generally ..... 358—360
The construction of בִּלְתִּי, בְּלִי, עוֹד, אֶפֶס, לֹא, אַיִן ..... 360—367

LECTURE XIX.

ON THE NATURE AND USE OF THE CONJUNCTIONS.

On their general usage 367
On the Relative Pronoun אֲשֶׁר (also p. 283.) 368
Of Adverbs, Prepositions, &c., simple and compound, בִּלְתִּי אִם, אִם, פֶּן, טֶרֶם, עַד אֲשֶׁר, עַד אִם, עֵקֶב אֲשֶׁר, יַעַן כִּי, and on the forms used in oaths ..... ib.—372
On the Copulative Conjunction ו generally: when redundant, or defective: or denoting distribution..... 372—373
On the Conditional, Causal, and Conclusive, Conjunctions. לְמַעַן אֲשֶׁר, לְמַעַן, עַל־כֵּן, פֶּן, כִּי אִם, כִּי, אִם, אוּלַי, יַעַן כִּי, יַעַן אֲשֶׁר, לָכֵן, עֵקֶב אֲשֶׁר, תַּחַת אֲשֶׁר, תַּחַת, &c. 373—374
On the Interjections ..... 374—375

LECTURE XX.

ON THE COMPOSITION OF SENTENCES AS POINTED OUT BY THE INFLUENCE OF THE ACCENTS.

On the distinctive powers of the Accents ..... 376—378
A Table, &c. pointing out their rank, order, and powers ..... 378—381
Words in Apposition, or definite construction, the nominative with its verb, &c. how combined ..... 381—383
Nominative Absolute, how distinguished 383
Qualifying words and phrases, parentheses, &c. ..... 383—384
Parallelism, how pointed out..... 384—385
On the Accentuation of the Metrical Books, Job, Proverbs, and the Psalms .... 385—388

ERRATA.

Page	*line*	*read*
22	28	may, *for* will
ib.	29	may, *for* must
25	26	*Mūnákh*
32	13	*id.*
55	4	יִנְעָנוּן
69	14	אֶחְיֶת
83	11	פִּילַגְשֵׁהוּ
151	31	Kimkhi. ib. Mikhlol
171	36	والمبرّد
ib.	37	ويس
209	21	מְפֻקָּדוֹת, מְפֻקָּדִים מְפֻקֶּדֶת
ib.	22	or מְפֻקֶּדֶת
279	25	*which*

LECTURES

ON THE

HEBREW LANGUAGE.

LECTURE I.

ON THE ORTHOGRAPHY, SYLLABICATION, &c., OF THE HEBREW LANGUAGE.

1. AS it is proposed to offer, in the present course of Lectures, a comprehensive and practical view of the structure of the Hebrew Language, all discussions relating to General Grammar, Philology, and Antiquities, will be avoided as much as possible; referring as we proceed to Authors who have treated on these subjects. It will also be taken for granted, that the Student is acquainted with Grammar as generally taught; and, that he is penman sufficiently good to write down such forms of letters, &c., as shall be laid before him.

2. But, although it is desirable that the Learner should know something of the principles of Grammar as generally taught; yet, he must not hence be tempted to infer, that a system almost entirely at variance with that to which he has been accustomed, is unphilosophical or wrong: or, because he cannot at first sight comprehend all its bearings, that it is therefore uncouth, embarrassed, or ambiguous. For it may be true, that the Language of the Patriarchs and Prophets is as consistent in its structure, as the subjects on which it treats

are interesting and momentous; and, that it is as explicit and regular as other languages, which have been cultivated with much greater ardour, while they had infinitely less to offer in return. He must, therefore, allow the Language on which we are now entering, to stand or fall on its own merits; and, our delineation of it to be judged by the rules of criticism peculiar to itself. We mention this in the outset, not to depreciate the labours of others who may have taken a different view of this subject; but to warn the student, that the idioms of the Hebrew and other Dialects connected with it, are neither to be judged of nor explained by those of European languages; and hence, to caution him against that trouble and confusion, into which some have had the misfortune to fall.

On the Alphabet.

3. The system of Orthography found in our Hebrew Bibles, and that which has ever been taught with the greatest success,* presents a succession of consonants written in a direction proceeding from the right hand of the page towards the left. Two or more of these are found in every word; while the words themselves are separated from each other by a moderate space. To this system of consonants another is added consisting of vowels; and these are placed above, in the middle, or below, the line of consonants, as their several natures may require. To this, again, is superadded another, consisting of Accents, which are also placed either above, in the middle, or below, the consonants, in the same line or rank with the vowels. Before the student can possibly read the Hebrew text, therefore, he must be made familiar with these several parts of Hebrew orthography.

4. We shall proceed, in the first place, to delineate and explain the characters of the consonants; the number, forms, names, powers, and numerical values, of which are as follows.

---

* We say, the greatest success; for after all that has been said by the advocates for the unpointed system, it will be extremely difficult to point out one writer of that school who has really advanced Hebrew learning.

Number and Order.	FORMS. Biblical.	Samaritan.	Rabbinical.	NAMES.	POWERS.	Numerical Values.
1	א	𐤀	א	אלף Álef	H unaspirated, as in *humble*, *hour*, &c.	I.
2	ב or בּ	𐤁	ב	בית Béth	V or B respectively, as in *van* or *base*.	II.
3	ג or גּ	𐤂	ג	גימל Gīmel	G hard, as in *gird*, *gain*.	III.
4	ד or דּ	𐤃	ד	דלת Dáleth	D, as in *do*, *dare*.	IV.
5	ה	𐤄	ה	הא He	H aspirated, as in *hard*.	V.
6	ו	𐤅	ו	וו Vaw, or Waw	V, by some, as in *vow*, by others, W, as in *work*.	VI.
7	ז	𐤆	ז	זין Záyin	Z, as in *seal*, or S in *those*.	VII.
8	ח	𐤇	ח	חית Kháth	Kh strongly aspirated, as ch in the German, *nicht*.	VIII.
9	ט	𐤈	ט	טית Téth	T, as in *turn*.	IX.
10	י	𐤉	י	יוד Yód	Y, as in *yes*, *yonder*.	X.
11	כ or כּ and as a final ך or ‍ּך	𐤊	כ and as a final ך	כף Cáph	C, as in *carry*, *cash*.	XX.
12	ל	𐤋	ל	למד Lámed	L, as in *love*, &c.	XXX.
13	מ and as a final ם	𐤌	מ and as a final ם	מם Mém	M, as in *man*, &c.	XL.
14	נ and as a final ן	𐤍	נ and as a final ן	נון Nún	N, as in *no*, &c.	L.
15	ס	𐤎	ס	סמך Sámech	S, as in *Sir*; never as S in *those*.	LX.
16	ע	𐤏	ע	עין Áyin	The true sound of this letter being unknown, it is usually passed over in silence, as H in *humble*: we shall designate it thus, H̓.	LXX.
17	פ or פּ and as a final ף	𐤐	פ and as a final ף	פה Pé	PH, when without the point, as in *Philip*; P, when pointed, as in *pint*.	LXXX.
18	צ and as a final ץ	𐤑	צ and as a final ץ	צדי Tsādé	TS, as in *mats*, &c.	XC.
19	ק	𐤒	ק	קוף Kóph	K, as in *look*, &c.	C.
20	ר	𐤓	ר	ריש Résh	R, as in *roast*, &c.	CC.
21	שׁ שׂ	𐤔	ש	שין Shín שין Sín	SH, as in *shine*. S, as in *son*, never as S in *those*.	CCC.
22	ת or תּ	𐤕	ת	תו Taw or Tav	TH or T respectively, as in *thin* or *tin*.	CCCC.

In this and all future examples where the Roman vowels will be put to represent the Hebrew ones, *á*, or *ā*, will have the sound of the Italian *a*, or *a* in *far*; and *a*, as *a* in *man*; *é*, or *ē*, as *a* in *wane* or *ai* in *rain*; *e*, the same sound shortened: *í*, or *ī*, as *ee* in *seen*; *i*, as *i* in *in*: *ó*, or *ō*, as *o* in *rose*; *o*, the same sound shortened: *ú*, or *ū*, as *oo* in *boot*; *u*, as *oo* in *good*. The first vowel in each case will represent the accented or emphatical syllable, e. g. *á* in *fáther*, &c.; the second with the mark (-) as *ā*, *ē*, &c. will shew, that, as such vowel generally terminates a syllable, it will be pronounced openly, but not with an accent.

5. The Samaritan and Rabbinical forms of the Hebrew character have been given for the following reasons:—

1. The Samaritan Pentateuch being nothing more than a different edition of that in use among the Jews, the Student will want no other help for reading it, than the forms of the Samaritan character: and,

2. As the Rabbinical commentaries are composed, for the most part, in Biblical Hebrew, he will stand in need of little more than a copy of their alphabet to enable him to read them.*

6. The *number* and *order* of the consonants, as given in the table, are found in the text of the Hebrew Bible. The following are the passages:—Psalms xxxiv. cxix. cxlv.; Proverbs xxxi., from verse 10 to the end; Lamentations i. ii. iii. iv. In Psalm xxxiv. however, the verse beginning with ו *Vaw* has either been lost, or both ה *He* and ו *Vaw* are found in the 6th verse; and in the cxlvth, that which should commence with נ is also wanting. In the ii. iii. and ivth chapters of the Lamentations, ע *Áyin* and פ *Pé* are found transposed, which may perhaps be attributed to the copyists.

* Should he wish to make a considerable progress in Rabbinical learning, he will find some of the best books pointed out in Sect. xi of my Sylloge Librorum Orientalium. Cantab. 1821.

7. As to the forms of the consonants, it is highly probable that they were originally hieroglyphical:* but, whether the Hebrew or Samaritan form is the most ancient, a difference of opinion seems to have prevailed as early as the times of Jerome; and which, as Schultens has justly remarked, has been contested in some instances with an acrimony, which neither the nature of the case, nor the love of truth, could justify:† some maintaining, that the Samaritan was the primitive form, and that Ezra adopted the other on the return from Babylon: others, that the Biblical character, as we now have it, is the same with that in which Moses composed his Autograph.‡ For my own part, I am inclined to believe with Baver§ and some others, that which of the characters soever we take as exhibiting the most ancient form, the other is no greater a variation from it, than may be traced in our own black letter as derived from the Roman; and, by no means so great as that discernible between our own hand-writing and the printed letter, from which it has been derived.

8. The letters תרמלהא, when occurring at the end of a line, are sometimes lengthened out thus, תרמלהא, in order to fill up the space.

On the Powers of the Consonants.

9. א *Aleph*, as already remarked, has the power of an unaspirated H: that is, it is used for the purpose of enouncing the vowel following it without any audible aspiration. It appears probable also, that this was its power in ancient times; not only, because the same letter has to this day the same power in the Syriac, Arabic, and

* Champollion *Précis. du Syst.* Hier. pp. 312, 316. Plates A to K.—P. Lacour. Essai sur lés Hier. Bordeaux. 1821. pp. 45—48, 131, 166, &c. Though I can see no reason why we are to go to Egypt for the Hebrew Letters, unless we are to suppose that marks, representing certain substances and sounds, could not be formed elsewhere.—See Geschichte der Hebräische Sprache, &c., von Wil. Gesenius, § 40—45. See my Sermons and Dissertations on Prophecy, &c. p. 117, &c. Proleg. to Bagster's Polyglott Bible, Prol. I. § ii.

† Fundam. Ling. Heb., p. 18.

‡ See the controversy between Capell and Buxtorf.

§ Crit. Sac. Baveri, Tract i. § 12. p. 125 (mihi).

Ethiopic, which are nothing more than dialects of the Hebrew, but because we find it occasionally put for ה *Hé*, or ע *Áyin*, in the Hebrew Bible itself; and, in the cognate dialects, the Syriac and Chaldee, for י *Yód*.* Among the Greeks and Latins it was expressed by one or other of the vowels unaspirated, and mostly by Alpha or A.† In writing Hebrew words in Roman letters, we shall form the syllable in which this letter is found, by representing that vowel only which accompanies it.

10. ב *Béth* is found either with or without a point inscribed, as בּ or ב. In the first case it is pronounced as our B; in the second, as V; and hence, it is sometimes represented by ו *Vaw*, as גַבּ, occasionally written גָו. In the cognate dialects it is often changed for פ *Pé* or מ *Mém*, being a letter of the same organ with them. But of this more will be said hereafter.

11. ג *Gīmél* is also written with or without the point, thus גּ or ג. In the first case, all are agreed that it should be pronounced like G in the words *gird, give,* and the like. How it should be pronounced in the second, grammarians are not agreed. Some think it should take the sound of G in *ginger;* others, that it should be pronounced as G in the German *Ge*macht, &c. The usual practice, however, is, to sound it like G in *gird,* in every case.‡

12. ד *Dáleth* is also found both with and without this

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* As will be shewn in my Hebrew Dictionary.

† See the Bibliotheca Sacra by Masch, partis secund. vol. ii. pref. p. 35, &c.: also, the Dissertatio R. P. Bernhardi de Montfaucon de veteri literarum et vocalium Hebraicarum pronuntiatione, tom. ii. of his Hexapla of Origen, or in the Bibliotheca Hebræa of Wolfius, tom. ii. p. 648; or the Appendix to Jahn's Gramm. Ling. Heb. &c.

‡ The manner in which the ancients represented this, and other letters of the Alphabet, may be seen in Masch or Montfaucon, as cited above.

point, as ד and ד. In the first case it is pronounced like D in *dare, do,* &c. In the second, some give it the sound of TH, in *thine, this;* others neglect this distinction, and pronounce it like D in every case. It is probable, that it was originally pronounced with the tip of the tongue placed against the roots of the fore-teeth, just as its corresponding letter is still pronounced by the Orientals; which will give it rather a softer sound than that of our D. It is also probable, that it had two sounds, as it is the case now with the Arabic, where we have د *Dál* and ذ *Dhál*; the former pronounced like D dental, the latter like *th* in *thine.* Hence we may account for דבר *Dāvár* meaning *a word,* and דבר *Déver,* meaning *a pestilence:* the root of the former being ذبر *Dhábara, scripsit librum,* &c., the other دبر *Dábara, ulceratum fuit,* &c. We also have ذبر *Dhábr* from the first root signifying *Scriptura,* and ذابر *Dhábir, bene discens, et edoctus, sapientiam,* of similar import with דבר *Dāvár,* a *word, relation,* &c.; and from the second, دبر *Dábr mors,* of similar signification with דבר *Déver, pestis,* &c. This method of considering the powers of several other letters of the Alphabet, will generally explain the apparently conflicting significations sometimes found to prevail in the same Hebrew root, of which the modern Lexicographers have very properly availed themselves.*

13. It will be unnecessary to make any additional remarks on the following letters till we come to ח *Khéth;* and, on this it is only necessary to say, that like ד *Dáleth,* it probably had two sounds originally, the one more, the other less, aspirated, as noticed in the Dictionaries.

* Eichhorn in his Edition of the Lexicon of Simonis, Schulz in his edition of Cocceius, and Dr. Gesenius in the Hebrew Dictionary. See also Storr's Observationes ad Analogiam et Syntaxin Hebraicam, p. 48.

14. ט *Téth* should be pronounced with the tip of the tongue against the roof of the mouth, just as our own T is, and hence it may be termed cerebral.

15. י *Yód* is equivalent to our Y, as stated in the table. The Italians and Germans represent this letter by J, which they pronounce like our Y: and, as the first Hebrew Grammars studied in this country were imported from the Continent, we adopted the word Jehovah, Jehu, &c. which they very properly pronounced *Yehovah, Yehu,* &c. When occurring at the beginning of a word with the vowel *i,* it loses its power as a consonant, and takes the sound of the vowel only, as *Is-ra-el,* not *Yis-ra-el.* This is also found to take place in the Arabic, as *Iktob,* not *Yektob,* for يَكْتُبُ.—See De Sacy's Gram. Arab., vol. i. p. 4, note.

16. The sound of כ, without a point, probably partook more of the sound of K than of ח *Khéth,* which will account for its being represented by the Greek χ and κ. With the point (כּ) it is universally sounded like our C in *carry,* as already stated.

17. ס *Sámek,* and שׂ *Sín,* have for many centuries been pronounced alike, i. e. like S, in *sin;* and, although many Hebrew words are now found written with either promiscuously, it is doubtful whether this is not owing to the copyists; possibly it may be a departure from the pronunciation of שׁ *Shin* which may have been peculiar to this form (שׂ) even in ancient times. See Judg. xii. 6.

18. ע *Áyin* probably had, like ר *Dáleth* and ח *Khéth,* two sounds originally; one approaching to that of *g* mixed with *h* or *r;* another to that of א *Álef,* just as it is the case with the Arabs, who have both غ *Ghain,* and ع *Ain.* The examples to be found in the modern Lexicons under this letter, as well as the various orthography of

proper names found in the Septuagint, may be considered as sufficient proof of this position.* At present, this letter is usually passed over, like the Álef, in silence. The sound of *ng* in *king*, given to it generally by the Jews, may probably have prevailed even in ancient times. I have observed in the pronunciation of the Arabs of Barbary, that they give a nasal sound to their Ain, ع; and, that the Archbishop of Jerusalem, who was some time ago in this country, pronounced the Syriac ܥ in this way, although the Maronites inform us, that it should be pronounced with a sort of compression of the throat.† We shall designate it in the Roman characters by an Ḥ, with a point under it.

19. The sound of ק *Kóph* is rather harder than that of כ *Cáph:* it is made by a sudden compression of the throat, and may be compared to the noise made by water when discharging itself from a bottle: it is, perhaps, analogous with the Roman Q. The explanations given in the table will be sufficient for the remaining letters.

20. We now come to the numerical values of the letters. We have given in the Table (Art. 4) the letters corresponding to the units, tens, and hundreds, up to 400. The remaining hundreds up to one thousand, are thus expressed: the ך final *Cáph* is put for 500; ם final *Mém* for 600; ן final *Nún* for 700; ף final *Pé* 800; and ץ final *Tsādé* 900. One thousand is mostly expressed by the word אלף *Élef*, a thousand; two thousand by אלפים *Alpáyim;* any number of thousands by using the word אלף *élef*, thousand, or אלפים *Ălāfim*, thousands, with the proper numeral prefixed, as the rules of Syntax shall require. Sometimes, as in the notes of the Masora, א stands for one thousand; but on this subject the Hebrew tables of abbreviations should be consulted.‡

* See the Lexicons of Gesenius, (and Simonis, edd. Eichhorn and Winer,) under this letter. See also Storr as above, p. 48.

† Amira's Grammatica Syriaca, Rome, 1596, p. 6.

‡ Joannis Buxtorfii de Abbreviaturis Hebraicis Liber, with the Supplement of Wolfius. Biblioth. Heb., tom. ii. p. 575. For the abbreviations found in the Masora, see the Tiberias, or Commentarius Masorethicus, of Buxtorf.

21. The numbers from ten to twenty are made by adding such unit to the numeral for ten, as will make the number required. Thus יא will represent eleven, יב twelve, and so on. The number 15, however, is made by טו, i. e. 9+6, not יה, i. e. 10+5, because יה is one of the names of God. In like manner, 21 will be כא, 22 כב, 32 לב, 42 מב, and so on. On this principle, the number given at the end of Genesis for the verses found in that book is, אלדלה=1534.

22. Whether this method of expressing numbers formerly prevailed in the Hebrew manuscripts, has been a subject of some dispute, and one which it is now impossible to determine. That the numbers have been expressed in words written at length for some centuries, there seems to be no doubt, but whether this was the case in very ancient times or not, it is difficult to say.*

23. As the Hebrew letters are sometimes changed for one another, both in primitive words, and in the process of derivation; and, as this change mostly takes place in letters of the same organ,† the following classification of them, according to the different organs of speech, has usually been given :—

1 Gutturals, א *Álef,* ה *Hé,* ח *Kheth,* ע *Áyin.*
2 Palatals, ג *Gimél,* י *Yód,* כ *Cáph,* ק *Kóph.*
3 Linguals, ד *Dáleth,* ט *Téth,* ת *Taw.*
4 Sibilants, ז *Záyin,* ס *Sámek,* צ *Tsādé,* שׁ *Shín,* שׂ *Sín.*
5 Labials, ב *Béth,* ו *Vaw,* מ *Mém,* פ *Pé.*

24. The letters ל, מ, נ, ר, are termed liquids.‡

25. Four of the letters of the Alphabet occasionally lose their powers as consonants, and are then said to be *quiescent* or *silent.* These letters are, א *Álef,* ה *Hé,* ו *Vaw,* and י *Yód,* which form a sort of *memoria technica*

* See Baver's Critica Sacra, Tract i. § 23, page (mihi) 188.

† As גו for גב and גף *the back;* מריא and בריא *fat;* and many others to be found in the dictionaries.

‡ Whether any of the letters בגדכפת be with or without the points, as given in the table of the Alphabet, or whether others assume their own final forms or not, makes no difference as to their classification, they will still belong to one or other of the above classes.

in the word אהוי *Ĕhĕví*. Those letters too which occasionally have a point inscribed, have, for the same reason, been formed into the technical word בגדכפת *Bĕgadkĕpháth*. The final letters which are sometimes lengthened are exhibited in the words אהל תמר *Óhel Tāmár*, Tamar's tent: and the finals which vary in form, as mentioned in the table, are comprehended in the words כמנפץ *Camměnappéts*, "*Like a disperser*."

26. The letters have been further divided into two classes; one containing such letters as are occasionally *servile*, that is, are employed in the process of grammatical accidence and derivation; the other, those only which are never so employed; the first have been termed *servile*, the second *radical, letters*. The *servile* letters are, however, occasionally *radical*, though the *radical* ones are never *servile*.

27. The *servile* letters are all comprehended in the following *memoria technica*, viz. משה איתן וכלב, *Mōshé Ēthán Vĕcālév*, i. e. *Moses, Ethan*, and *Caleb*. The remaining letters are termed *radical*.*

28. The best method the learner can adopt for making himself acquainted with the letters is, to write them over carefully and frequently, till he is quite familiar with all their forms. In doing this, he should strongly mark the difference between those letters, which are in some respects similar, such as ב *Béth*, and כ *Cáph*, ג *Gīmél*, and נ *Nún*, and so on; in order to avoid the

* In almost all the printed copies of the Hebrew Bible, we find some of the letters occasionally larger or smaller than others; others inverted, or suspended a little above the general line of printing; in one instance, we have a final letter in the middle of a word; in others, a medial letter is used as a final: out of all which the Jews, and indeed some Christian writers, have endeavoured to elicit certain mysteries. But as they are most likely all owing to some accident in the transcription of the MSS., we may be excused in dismissing them without further notice.

confusion which beginners often experience, and to make that pleasant which is to many extremely irksome. If he use a pen, the point should be cut a little oblique, in order to make the horizontal strokes strong and regular; the others, which should be perpendicular, should be made fine and equal. An oriental reed, however, makes by far the best pen for writing these letters, which should be cut nearly like a pen, with a slit, and the point oblique, as already mentioned.*

On the Vowels.

29. It has already been remarked, (Art. 3.) that the Hebrew vowels present a system of marks or characters arranged sometimes above, at others in the middle, and at others beneath, the consonants: we now proceed to delineate and explain this.

Table of the Hebrew Vowels.

	Figure.	Name.	Power.	Exemplifications.
Perfect Vowels.	ָ	קָמֶץ *Kāméts*	*ā* as	בָ *bā*, גָ *gā*, דָ *dā*, &c.
	ֵ	צֵרֵי *Tsērė*	*ē* —	בֵ *bē*, גֵ *gē*, דֵ *dē*, &c.
	ִי	חִירִיק גָּדוֹל *Khīrík Gādól*	*ī* —	בִי *bī*, גִי *gī*, דִי *dī*, &c.
	וֹ †	חוֹלֶם *Khōlém*	*ō* —	בוֹ *bō*, גוֹ *gō*, דוֹ *dō*, &c.
	וּ †	שׁוּרֶק *Shūrék*	*ū* —	בוּ *bū*, גוּ *gū*, דוּ *dū*, &c.

* These reeds may be purchased at Messrs. Parbury and Allen's, Booksellers in Leadenhall-street, London; and at Stevenson's, Cambridge. The exact method of cutting and holding them may be seen in the Developpemens des Principes de la Langue Arabe Moderne, par Auguste F. I. Herbin.

† In these cases, the consonant ו is considered merely as the fulcrum of the accompanying vowels, and in the first it is often omitted, the point then resting on the side of the preceding or following consonant. The י too is pretty much in the same predicament, and is also occasionally left out. In this case analogy must determine, whether it stand for a perfect or imperfect vowel.

Figure.	Name.	Power.	Exemplifications.		
Imperfect Vowels.					
ַ	פַּתַח *Páthakh*	*a* —	בַּד *bad*,	גַּד *gad*,	דַּד *dad*.
ֶ	סֶגוֹל *Sēgól*	*e* —	בֶּד *bed*,	גֶּד *ged*,	דֶּד *ded*.
ִ	חִירִיק קָטוֹן *Khīrík Kātón*	*i* —	בִּד *bid*,	גִּד *gid*,	דִּד *did*.
ָ	קָמֶץ חָטוּף *Kāméts Khātúph*	*o* —	בָּד *bod*,	גָּד *god*,	דָּד *dod*.
ֻ	קִבּוּץ *Kibbúts*	*u* —	בֻּד *bud*,	גֻּד *gud*,	דֻּד *dud*.

*Sheva, and its Substitutes.**

ְ	שְׁוָא *Shĕvá*	*ĕ* —	בְּרִי *bĕrī*,	גְּרִי *gĕrī*,	דְּרִי *dĕri*.
ֲ	חָטֵף פַּתַח *Khātéf Páthakh*	*ă* —	בֲּרִי *bărī*,	גֲּרִי *gărī*,	דֲּרִי *dărī*.
ֱ	חָטֵף סֶגוֹל *Khātéf Sēgól*	*ĕ* —	בֱּהֵא *bĕhē*,	גֱּהֵא *gĕhē*,	דֱּהֵא *dĕhē*.
ֳ	חָטֵף קָמֶץ *Khātéf Kāméts*	*ŏ* —	בָּהָא *bŏhā*,	גָּהָא *gŏhā*,	דָּהָא *dŏhā*.

30. It will be seen from the Exemplifications, which of the vowels-marks are placed above, which in the middle, and which below, the line. From the note appended to the table of consonants, will also be seen what sounds are given to the Roman vowels, as here made to represent the powers of the Hebrew ones; and, consequently, what powers the Hebrew vowels have.

31. The learner cannot now do better than make out a syllabarium for himself, extending throughout the whole of the alphabet, in the manner of the Exemplifications just given; bearing in mind, that whenever either of the letters contained in the *memoria technica*, בגדכפת *Bĕgadkĕpháth*, begins a syllable, the point should be inscribed. The exceptions will be given hereafter. He should also bear in mind, that the consonant must

* The sound of *ĕ* in these examples is remarkably short, better expressed by our *brī*, *grī*, *drī*, &c., without a vowel. So in the substitutes, which usually accompany the guttural letters. The final vowel ִי, &c. has been added, in order to facilitate this rapidity of utterance in *bărī*, *gărī*,—*bĕhē*, *bŏhā*, &c., making one syllable only.

always precede the vowel, as marked in the table: a few exceptions to this rule will be noticed hereafter.*

32. By *perfect vowels*, as given in the first class, is meant, vowels which, being preceded by a consonant, will constitute a *complete syllable* in Hebrew orthography, as בָּ *bā*, in which both the consonant and vowel are fully and properly enounced. The same is the case, when either of the letters contained in the *memoria technica*, אֶהֱוִי *Ĕhĕvi*, which occasionally lose their powers as consonants, (Art. 25,) follows its homogeneous vowel, (of which more hereafter,) as, בָּא *bā*.

33. By *imperfect* vowels is meant, those vowels which are not *generally* found to constitute syllables without either the addition of another consonant, or of an accent. Such syllable, therefore, must either be like בַּד *bad*, or בָּ *bā*, i. e. followed by a consonant, or accompanied by an accent. When, moreover, a consonant is found to follow a *perfect vowel*, with an accent, as קָוֹם, &c., this vowel may be considered as an *imperfect* one: i. e. generally, an imperfect vowel, accompanied by an accent, will have the power of a perfect one; and, *vice versâ*, a perfect vowel so accompanied will exert the power of an imperfect one. Hence it will follow generally, that no syllable, excepting the last of any word, can have more than *one* quiescent

* The usual classification of the vowels has been, 1. Long vowels, 2. Short vowels, and 3. Vowels still shorter than the preceding. We have adopted a different one, for the following reason. These distinctions cease to exist when the vowels are combined with the consonants; for then, the second class of vowels becomes long, either by position, that is, when a consonant follows, or, by being accompanied by an accent. Both these classes of the vowels are, therefore, *long* when reduced to practice; and it is useless to speak of them in any other point of view.

It can never be necessary, we believe, to trouble the learner with the *five* different lengths of time ascribed to these vowels by Albert Schultens and Schroeder; although the latter has declared, that it is a law *amplissimum usum habens*, because we have been unable to discover in what the use consists.

letter after a vowel; as in קוֹם, קָמְתָּ. Such forms as חוֹקָה, זוֹנָה, are anomalous, and occur but rarely.

34. The last class of signs has been designated "Substitutes for the mark (:) *Shĕvá*," which, in truth, they are, as we shall see hereafter.*

On the Combination of the Vowels with the Consonants.

35. Considering then, as we do, all the letters of the alphabet as consonants, no possible difficulty can arise from their combination with the vowels, when a consonant only precedes, as is the case in our exemplifications, (Art. 29.); but, when a consonant also follows, some questions may arise as to the conjoint effect produced. This we now proceed to explain.

36. The only difficulty that can present itself to a learner, will be in the concurrence of any of the letters אהוי *Ehĕví*, with certain vowels preceding.

37. It has been remarked (Art. 25.), that these letters will occasionally lose their powers as consonants. We now say, this happens only when they are preceded by those vowels which are, or may become, homogeneous with them in sound, respectively. In this sense א may become quiescent after any vowel, as may also ה. ו will be quiescent with *Khōlém* or *Shūrék* only: and י with *Khīrík, Tsēré, Sēgól,* and occasionally with *Kāméts;* as בָּא *bā,* בָּה *bē,* בֹּו *bō,* בִּי *bī,* עָלֶיךָ *ḥaleka,* עָלָיו *ḥāláu.* The reason of this seems to be, that, as these consonants are made up of sounds nearly allied to those of the vowels respectively, when the vowel precedes both will

* Our object in adopting this new nomenclature is, to avoid the inconsistency of detailing a system of *long, short,* and *most short vowels;* and then, of informing the learner, that after all, every short vowel becomes long in practice; and, that the class of the *shortest vowels* contains nothing more than snbstitutes for what, in fact, are no vowels at all.

coalesce, and consequently the power of the consonant will be merged in that of the vowel. When these letters have no vowel, they will necessarily be silent, as in חֵטְא *Khét;* הֵבִיא *Hēvi,* where the א is in each case said to be *otiose.*

38. A vowel, however, may precede, which is not homogeneous with such consonant; this will happen only in the cases of ו and י, and then a diphthongal sound will be formed, as *ai,* in אֲדֹנָי *Ădōnaí* or *Ădōnay; oi,* in גּוֹי *Goi* or *Goy; ui,* in גָּלוּי *Gā-lúi* or *Gālúy.* Other diphthongs may be formed; but more do not occur in Hebrew.—It must be remembered, however, that when any of these letters happens also to have a vowel of its own, i. e. following it, it will not be quiescent.

39. There are, moreover, a few instances in which two such letters may be found following a vowel, which is homogeneous with neither of them, as עָלָיו, אֵלָיו, and the like; in which, according to analogy, ◌ָי should form the diphthong *ai* or *ay,* and the last letter ו be considered either as a consonant, or as combining with the foregoing in a kind of triphthong, as *Ē-laiv,* or *Ē-laiu, Hā-laiv,* or *Hā-laiu,* but, generally, the י is in these cases considered as quiescent,* and the following ו read as the consonant *v,* or *w,* as *Ē-lav,* or *Ē-law,* and so on. Indeed, in the case of the diphthong, it is of little consequence whether we consider the concluding letter as a vowel or a consonant, i. e. whether we sound י as *i,* or *y,* ו as *w,* or *v.*

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* It seems to be a general rule, that when a final (:) *Sheva,* either expressed or understood, comes under י or ו, the diphthongal sound takes place: in other cases these consonants become *quiescent,* as in אֵלָיו or עָלָיו, where it would be contrary to usage to supply a *Sheva* (:) under the י, as אֵלָיו and עָלָיו.

On SHEVA *and its* SUBSTITUTES.

40. *Shĕvá* (:) has two situations, one at the beginning of a syllable, the other at its ending. At the beginning of a syllable, (where it may be said to be *initial,*) it is, from the necessity of the case, pronounced like a very short *e,* as mentioned in the Table (Art. 29.). The only question, then, which can arise here will be, How is it to be known when this mark begins, or concludes, a syllable? The answer is: Whenever it is found at the beginning of a word, it must necessarily be considered as commencing the syllable; and, consequently, must be pronounced as a short vowel, otherwise the consonant, under which it is placed, cannot be uttered at all: as in the word בְּנָיִת *Bĕvá-ith.* The same holds good, whenever it follows a *perfect vowel* unaccompanied by a tone-accent; because, as that vowel must conclude the preceding syllable, the consonant, under which this mark is found, must necessarily commence the next. In this case, therefore, as before, it must be enounced as a very short vowel, as in the word הַיְתָה *Hă-yĕthá;* here too, it will be termed *initial,* because it commences the syllable.

41. When, however, *Shĕvá* (:) commences a word, (and must therefore be audible,) but is, by accident, preceded by some particle with an imperfect vowel, it will become *final;* e. g. גְּבוּל *Gĕvúl, a boundary;* prefixing לְ for לְ, we shall have לִגְבוּל *Lig-vúl,* not *Ligĕ-vúl.*

42. In the next place, whenever the mark (:) *Shĕvá* follows an imperfect vowel, having no tone-accent either expressed or implied, the consonant under which it is found must be taken as the *last* of the syllable. In this case, therefore, *Shĕvá* (:) will have no sound, and may be said to be *final* or *quiescent:* e. g. קָמְתָּם *Kam-tém,* not *Kamĕ-tém.*

43. To these rules, however, there are two exceptions of very extensive application; and these arise from the introduction of an accent. For, as it has already been remarked (Art. 33.), the operation of an accent will generally give to a *perfect* vowel the character of an *imperfect* one, and *vice versâ*. In these cases, therefore, *Shĕvá* (:) may be *final* after a perfect vowel, and *initial* after an imperfect one: e. g. of the first case, בָּחַרְתָּ *Bā-khár-tā*, 1 Kings iii. 8, תָּגֹלְנָה *Tā-gêl-nā*, Ps. li. 10; and of the second, וַיְהִי *Vā-yĕhí*, &c. When, however, such accent is purely euphonic, of which more hereafter, this does not *always* take place; as מַחְבַּרְתָּו *Makh-bar-tó*, Exod. xxxix. 20, &c.*

44. *Shĕvá* is rarely written at the end of a word. The reason probably is, that, as no vowel usually follows the last letter of Hebrew words, it would be superfluous to express *Shĕvá* in order to shew this: the mark is consequently omitted. In one case, however, in which the preceding consonant has also a *final Shĕvá*, it seems to have been added to shew, that no vowel has been omitted through negligence; as in the word קָמְתָּ *kamt*, &c., to distinguish it from קָמָתָּ, &c. It is also found in the letter ך, but this may be considered as a part of the letter.

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* The instances occurring of this kind are numerous: as הָיְתָה *Hā-yĕthá*, Gen. i. 2; ib., ver. 7, חָרָקִיעַ *Hā-rā-kîaḥ*; חֲרָאֵת *Thē-rā-ê*, ib., ver. 9. So also תַּדְשֵׁא *Tad-shê*, ver. 11, and מְרַחֶפֶת in ver. 2. In some of which cases, the accent seems not to interfere with the syllabication. So likewise in many cases, wherein the accent marks the tone syllable, and in which there is no euphonic one; as Gen. i. 2, בֹּהוּ *Vó-hū*, חֹשֶׁךְ *Khó-shek*, ib., ver. 3, וַיֹּאמֶר *Vai-yó-mer*, &c. The word תֹּהוּ *Thó-hū*, ib., ver. 2, seems to present two accentuations, viz. one with the emphasis on the *penultima*, the other on the *ultima*. These apparent anomalies, however, arise from the operation of other considerations connected either with Euphony, the Etymology, or the Syntax, or from the mistakes of the copyists.

45. A part of one of the substitutes of *Shĕvá* is occasionally found under the last letter of a word; but this happens only when such letter is one of the gutturals, ח, ע, or ה, with *Mappík*. The reason of this substitution seems to be, that, as these letters will not admit of the rapidity of utterance which the other consonants will, this vowel, or substitute, is added for the purpose of affording due time for their enunciation; but here the (ְ) is dropped, as before, and the mark (-) only remains. This mark, termed *Furtive Páthakh*, is, however, not to be pronounced after, but before, the letter under which it is placed, as מָשִׁיחַ *Mā-shĭăkh*, not *Mā-shí-khă*, *Messiah*, or *Anointed*. The same is the case when such guttural letter is followed by any other consonant having a point, or *Dăgésh*, within it, accompanied also by *Shĕvá;* as, פָּשַׁעְתָּ *Pā-sháăḥt*, הִגְעַתְּ *Hig-gáăḥt;* not *Pā-sháḥăt*, &c.

46. Those marks, which have been termed "the Substitutes of *Shĕvá*," supply, as it has already been intimated, the place of *Shĕvá*, with one or other of the guttural letters א, ה, ח, or ע, for the reason just given with reference to the *Furtive Páthakh*. In many cases, therefore, in which analogy would require the insertion of an *initial Shĕvá* (ְ), upon the occurrence of one or other of the gutturals, some one of these substitutes will take its place. If a vowel immediately precede, the substitute will be that which is homogeneous with it: i. e. if (-) precede, (ֲ) will be the substitute; if (ַ), (ֲ); if (ָ) *o*, then (ֳ) will be the substitute. When no such vowel precedes, the substitute most congenial with such guttural, or with the analogy of the word, will be preferred. In the first case, א will mostly take (ֲ), occasionally (ֳ); ה (ֲ), rarely (ֱ); ח or ע (ֲ), rarely (ֳ): (ֳ) is seldom used, unless (ָ) *Khātúph*, i. e. *o*, precedes, or unless it stands in the place of a וֹ *Khōlém*, which has

been rejected. In these last cases, however, usage alone can be relied on.

On the Points DAGESH *and* MAPPIK.

47. Some notice has already been taken of *Dāgésh* (Articles 10, 11, 12, 31.); we now have to shew what its offices are. 1st. It will double any letter, which is from its situation capable of being doubled; and, 2dly, it will deprive the letters בְּגַדְכְּפַת of their aspiration. In the first case, whenever any consonant has this point inscribed, and is, at the same time, both preceded and followed by a vowel, or is preceded by a vowel, and has also a *Shĕvá*, such consonant is to be read as two, e. g. לִמֵּד *Limméd*, or לִמְּדוּ *Limmĕdú*. But, if such consonant is not so preceded, &c., it cannot be doubled; and in that case, it is found only in the letters בְּגַדְכְּפַת, inscribed merely for the purpose of taking away their aspiration, as already noticed. Now, this last mostly takes place when such letter commences a syllable, as כָּף *Caph*, בֶּן *Ben*, &c.; in some instances when it ends it, as קָמַתְּ *kamt*. It must also be remembered, that whenever any one of these letters is in a situation to be doubled, the aspiration will also be taken away by the influence of this point, e. g. כִּפֵּר *Kippér*, not *kiphphér*.

48. In the first of these cases, this mark has been termed *Dāgésh forte*, in the second *Dāgésh lene;* terms, it must be confessed, ill chosen to designate the offices just described. I should prefer terming it *Dāgésh* in every case, its situation being always sufficient to determine its powers, according to our rule.

49. *Mappík* is a single point (like *Dāgésh*) inscribed in the letter ה only, thus הּ. Its office is to shew, that this letter, when so marked, retains its power as a consonant, and is to be treated as such, both in the pronunciation

and etymology. The Jews consider it also as extending to the letter י, as in יְהוּדִיָּה *Yĕhū-diy-yá;* but this is a useless distinction.

On the Mark רָפֶה Ra-phe.

50. Formerly when *Dāgésh* was not found in any of the תְּבִגַדְכְּפַת letters, a mark called רָפֶה *Rā-phé*, was placed above it, in order to shew that the point had not been omitted by mistake. With the ancient Syrians this was nothing more than a point made with red ink. The Hebrews probably wrote it in the same way: but, as this point might be mistaken for the vowel *Khōlém*, when printed, or, for one of the accents, the form of it was altered for a short line thus (-), which is still found in the Hebrew manuscripts,* though very rarely in the printed books.

51. Other points are sometimes found placed over certain words in the Hebrew Bible, the use of which is now unknown. The accounts given of these by the Rabbins may be seen in Buxtorf's Thesaurus Grammaticus, lib. i. cap. v. art. 6, which need not be detailed here.

52. It will be seen by recurring to the table of vowels (Art. 29.), that *Khōlém* is given with a ו *Vaw* for its fulcrum, thus וֹ. The *Vaw*, however, is frequently left out. But, as the letters שׂ *Sín* and שׁ *Shín* are also written with a point on the left or right side, respectively, a question may arise, as to how the *Khōlém* is to be represented in the case of its following שׂ, or preceding שׁ. The answer is: Supposing any consonant to follow שׂ *Sín*, and this שׂ to have no other vowel-mark, then will its own diacritical point also stand for *Khōlém;* as שׂוֹנֵא *Sō-né*. In every other case, שׂ will be merely the consonant *s*, as given in the Table (Art. 4.). In the next place, with respect to שׁ *Shín:* Supposing any consonant to precede שׁ *Shín*, having neither Vowel-mark nor *Shĕva*,

* And in these it is sometimes put over a letter requiring *Dāgésh forte* by analogy, also over א and ה when quiescent.

then will the diacritical point of שׁ *Shin* stand also for *Khōlém*, thus, בֹּשׁ *Bósh*. But, if the preceding letter have a Vowel or *Shĕvá*, שׁ *Shín* will be used merely as directed in the table of consonants. This expedient has been resorted to, in order to avoid the inconvenience of marking these points twice over, which must otherwise have taken place.

53. It will also be seen in the table of the vowels, that the letter י *Yod* has been placed above the point (·) then called *Khīrík Gādól*, in order to shew that it is a *perfect vowel*. This י *Yod*, however, is frequently omitted; and, when that is the case, an accent, as it will be seen hereafter, is mostly added to make the distinction. But, as this accent is also sometimes omitted, analogy will then be the only criterion by which the distinction can be known.

54. The learner will also perceive, that *Kāméts*, and *Kāméts Khātúph*, have the same form, viz. (ָ). How then, it may be asked, are they to be distinguished? I answer; Whenever any consonant follows the mark (ָ) having also a vowel of its own, it will be seen, that (ָ) must make a *complete syllable*, and must therefore be the vowel *Kāméts*, as in the word רָפֶה *Rā-phé*. For here, as פ begins the following syllable, the ר with (ָ) must necessarily constitute the preceding one: (ָ) therefore will here be the perfect vowel *Kāméts*. In the next place, (ָ) found under any one of the letters וכלב, (Art. 27.) at the beginning of a word, will be *Kāméts*; because, in this case, a contraction must have taken place; as, בָּחֳלִי *Bā-khŏlí*, for בְּהָחֳלִי, the (ָ) here being compensative of (-). So in בָּאֳהָלָה *Bā-ō-hol-ká*, for בְּהָאֳהָלָה. These cases will be explained hereafter.

55. The following are the exceptions: 1. Should (ָ:) *Khātéph Kāméts* follow (ָ), or a (ָ) which has arisen

out of (ָ) by the operation of a rule hereafter to be given, then will (ָ) be *Kāméts Khātúph*, and must be read as *o*, although an accent accompany it; as, פָּעָלְךָ *Pō-ḥol-ká*, in which case the (ָ) *Khātúph* being sustained by an accent, becomes equal to the perfect vowel (וֹ). And, 2dly, when any consonant following (ָ) has no vowel, and the syllable is also without an accent, (ָ) will then be *Kāméts Khātúph*; as, חָכְמָה *Khok-má*, רָנּוּ *Ron-nú*, יִקְבָּץ *Ik-botz*, &c.

56. As to the names of the vowels, &c., they are generally Chaldee or Syriac, whence some have argued that their invention is modern.* But, as this will involve questions of no importance to the learner, nothing need be said on the subject here.

57. Whether the pronunciation here ascribed to the different consonants and vowels was that in use in ancient times, it is impossible now to say: nor is it of much importance either to the learner or the critic. That the approximation is near, there cannot be much doubt; and, that the system is generally the same, is, perhaps, sufficiently certain. But, as the Jews differ in their pronunciation in different countries, we have here taken that of the Portuguese Jews, as nearly as it could be obtained, which is generally allowed to be the best.

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* The heads of the arguments urged on this question may be seen in the Institutiones Ling. Heb. by Schultens, p. 53, &c., or in the Arcanum punctuationis revelatum, by Capell, &c. Various hypotheses have been offered on the names of the letters: one of the latest, and perhaps most improbable, is, that, as they occasionally present forms not in use in the Hebrew, they must therefore have been taken from some more ancient form of the language!

LECTURE II.

ON THE HEBREW ACCENTS, &c.

58. HAVING given tables of the Hebrew consonants and vowels, with some explanations and rules as to their powers and use, we now come to consider the accents, and to give a table exhibiting their forms, situations, and names, to be followed, as before, with some observations on their nature and application. The following table given by Alting and adopted by Schultens and Gesenius, has been chosen as sufficiently extensive and explicit for our present purpose. The word here taken for the purpose of exhibiting the situation, &c. of accents, is cited from Isaiah lvii. 18, and signifies, with its affixes, "And I will heal him." The distinctive powers which these accents are believed to possess, will be considered hereafter.

59. The Hebrew accents are found placed below, above, or on a level with, the line of the consonants. Those which are found below, are twelve in number: their situations, forms, and names, are as follows:—

No.	Sit. and Form.	Name.	
1.	וְאֶרְפָּאֵהוּ	סִלּוּק or סִילוּק	*Sillúk.*
2.	וְאֶרְפָּאֵהוּ	אַתְנָח	*Athnákh.*
3.	וְאֶרְפָּאֵהוּ	טִפְחָא	*Tiphkhá.*
4.	וְאֶרְפָּאֵהוּ	Do. anterior.*	
5.	וְאֶרְפָּאֵהוּ	תְּבִיר	*Tĕvír.*
6.	וְאֶרְפָּאֵהוּ	יְתִיב	*Yĕthív.*
7.	וְאֶרְפָּאֵהוּ	מוּנָח	*Mūnákh.*
8.	וְאֶרְפָּאֵהוּ	מַהְפַּךְ	*Mahpák.*

* Used in the poetical books only.

No.	Sit. and Form.	Name.	
9.	וְאֶרְפָּאֲהוּ	יְרַח	*Yĕrakh.*
10.	וְאֶרְפָּאֲהוּ	מֵרְכָא	*Mercá.*
11.	וְאֶרְפָּאֲהוּ	Do. כְּפוּלָה	*Id.* doubled
12.	וְאֶרְפָּאֲהוּ	דַּרְגָּא	*Dargá.*

Those which are placed above the line of consonants, are eighteen in number. Their names, forms, and situations, are as follows:—

No.	Sit. and Form.	Name.	
1.	וְאֶרְפָּאֲהוּ	רְבִיעַ	*Rĕvîăḥ.*
2.	וְאֶרְפָּאֲהוּ	*Id.* with גֵּרֵשׁ	*Gĕresh* in the poetical books.
3.	וְאֶרְפָּאֲהוּ	זָקֵף קָטֹן	*Zākĕf Kātón.*
4.	וְאֶרְפָּאֲהוּ	זָקֵף גָּדוֹל	*Zākĕf Gādól.*
5.	וְאֶרְפָּאֲהוּ	סְגֹלְתָּא	*Sĕgoltá.*
6.	וְאֶרְפָּאֲהוּ	פַּשְׁטָא	*Pashtá.*
7.	וְאֶרְפָּאֲהוּ	שַׁלְשֶׁלֶת	*Shalshĕleth.*
8.	וְאֶרְפָּאֲהוּ	זַרְקָא	*Zarká.*
9.	וְאֶרְפָּאֲהוּ	זַרְקָא	*Zarká* anterior.
10.	וְאֶרְפָּאֲהוּ	פָּזֵר	*Pāzĕr.*
11.	וְאֶרְפָּאֲהוּ	גֵּרֵשׁ	*Gĕresh.*
12.	וְאֶרְפָּאֲהוּ	גְּרַשַׁיִם	*Id.* doubled.
13.	וְאֶרְפָּאֲהוּ	קַרְנֵי פָרָה	*Karnê Phārá.*
14.	וְאֶרְפָּאֲהוּ	תְּלִישָׁא גְדוֹלָה	*Tĕlîshá Gĕdólá.*
15.	וְאֶרְפָּאֲהוּ	תְּלִישָׁא קְטַנָּה	*Tĕlîshá Kĕtannâ.*
16.	וְאֶרְפָּאֲהוּ	קַדְמָא	*Kadmá.*
17.	וְאֶרְפָּאֲהוּ	מוּנַח	*Mūnách* superior.
18.	וְאֶרְפָּאֲהוּ	מַהְפָּךְ	*Mahpák* superior.

Zarká anterior, and the two last, are found thus in the poetical books only.

The accents, written both above and below the line at

the same time are four: their names, forms, and situations, are as follows:—

No.	Sit. and Form.	Name.
1.	וְאֶרְפָּאֲהוּ	*Mahpák* with *Mercá.*
2.	וְאֶרְפָּאֲהוּ	*Zarká* with *Mercá.*
3.	וְאֶרְפָּאֲהוּ	*Zarká* with *Mahpák.*
4.	וְאֶרְפָּאֲהוּ	*Mūnákh* with *Mahpák.*

One only is found in the same line with the consonants.

וְאֶרְפָּאֲהוּ לְגַרְמֵי *Legarmé*, or פָּסִיק *Pésik*, according to its situation.

It should be observed that, as several of these accents have the same form, they can be distinguished by their positions only. The best way to get acquainted with them is, to write them over a few times, first with, and then without, the tables.*

60. These marks are divided, with respect to their offices, into *Tonic*, and *Euphonic*, accents.

61. The tonic accent, however situated, can affect only the ultimate or penultimate syllable of any word, which

* Various offices have been ascribed to these accents. By some they are thought to have been attached to the sacred text, in order to regulate the tone of voice, either in reading or chanting. Others have supposed them to have been affixed for the purpose of dividing it into its several members, as verses, the larger and smaller members of sentences, &c., and to point out the different dependence which these parts exhibit on one another. Others, again, have assigned to them emphasis, parenthesis, parallelism, &c., while others have given them all these offices together. Some, again, have supposed them to be of divine, others of human, origin. In the present work we shall consider their application to the text, as the best grammarians usually have done, viz., as intended to divide the context into its different members, and to determine (for the most part) the tone-accent of the words in which they are found. As to their authority, we cannot allow it to be divine, until better proofs than any hitherto offered shall have been given on that point. As coming from men, who had perhaps made the Hebrew Bible the study of their lives, they are valuable. They may, nevertheless, be rejected, whenever a more convenient division can be discovered.

it does by directing the accentuation to be placed on that syllable. When this accent is found on any other syllable, the tone-accentuation of such word can be known only from its analogy. In other cases, the accent will point it out.

62. When a word happens to have more than one tonic accent, and both are the same, the first will govern the accentuation; as, תֹּהוּ *Thó-hū:* but, when they are not the same, the last will have it; e. g. וּלְמוֹעֲדִים *Ū-lĕmō-ădīm.*

63. Generally, all words either being, or terminating in the form of, *Segolates* (to be considered hereafter), will have the accentuation on the penultimate syllable: all others on the ultimate.

64. The *Euphonic accent* supplies a sort of secondary accentuation to the syllable on which it is found, which can never be the ultimate of any word, nor even the penultimate of those having the Segolate form.

65. Of this accent, modern grammarians count two sorts, *Métheg* מֶתֶג, and *Makkáph* מַקֵּף. The former of these has the same form with Sillúk (ׅ); but, as it can never hold the same situation, the distinction is easily made. The latter takes the form of our hyphen; as in אֶת־כֹּל *Eth-kól,* and generally deprives the preceding word of its tone-accent. In neither case is their insertion always solitary; for, several *Méthegs* are sometimes found in the same word, and several words are occasionally connected by the operation of *Makkáph.* Particular rules for their insertion will be given hereafter.

66. One mark more it may suffice to notice here, and that is, a small circle sometimes found over a word in the Hebrew context; thus, וַיִּצָּא. The word over which this mark is found is said to be כְּתִיב *Kĕthív,* or *written;* and the mark itself is intended to direct the attention of the reader to some note to be found either in the

margin, or at the foot of the page. For the most part, it directs the reader to a various reading, on the right side of which we find the word קְרִי *Kĕrí*, meaning either *reading* or *read.** The readings thus pointed out in the Hebrew Bible amount to about 1000, and are generally preferred to those found in the text. The far greater part of them has been found by Kennicott and De Rossi in the MSS. which they collated.†

67. Having thus far explained the powers of the several consonants, vowels, accents, &c., and given some rules on the subject of their combination, we now proceed to examine a portion or two of the Hebrew text, in exemplification of what has been said. The passage we shall first take is, Zephaniah iii. 8, in which we have all the letters of the Alphabet with most of the vowels and other marks. In reading this, we would advise the learner to mark each syllable distinctly with a slight pause, and to continue this practice until he is perfectly familiar with all the consonants, vowels, &c.

8	7	6	5	4	3	2	1
לְעֵד	קוּמִי	לְיוֹם	נְאֻם־יְהוָֹה		חַכּוּ־לִי		לָכֵן
lĕ‡ád	*Kū-mí*	*lĕyóm*	*Yĕhō-vá‡—nĕum*		*li—khak-kū*		*Lā-kĕn.*

15	14	13	12	11	10	9
לִשְׁפֹּךְ	מַמְלָכוֹת	לְקָבְצִי	גּוֹיִם	לֶאֱסֹף	מִשְׁפָּטִי	כִּי
lish-pók	*mam-lā-kôth*	*lĕkov-tsí*	*gō-ím*	*lē-ĕsóph*	*Mish-pā-tí*	*kī*

23	22	21	20	19	18	17	16
קִנְאָתִי	בְּאֵשׁ	כִּי	אַפִּי	חֲרוֹן	כָּל	זַעְמִי	עֲלֵיהֶם
kin-ā-thí	*bĕĕsh*	*kí*	*ap-pí*	*khărón*	*kól*	*zah-mí*	*hălē-hĕm*

26	25	24
:	כָּל־הָאָרֶץ	תֵּאָכֵל
	hā-á-rets—kol	*tē-ā-kél*

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* For an explanation of these Masoretic marks, the Tiberias of Buxtorfius should be consulted.

† Kennicott's Dissertatio Generalis, § 39. De Rossi Proleg. § xxxix.

‡ This word is pronounced אֲדֹנָי *Ădō-nái* by the Jews, whenever it is found as pointed above: but, when it precedes the word אֲדֹנָי in the text, it then takes the points of the word אֱלֹהִים *Ĕlōhím*, thus יְהוָֹה, and is then pronounced *Ĕlōhím*. This is a mere Jewish superstition, derived from a considerable antiquity; it having been their opinion, that this name ought to be pronounced by none except the High Priest, and by him only once in the year.

The learner will recollect that he is to read, beginning at the right, and proceeding towards the left, hand (Art. 3.); and that the consonants must precede the vowels (Art. 31.). The numerals are added to shew the order of the words. Let us now proceed to analyse the syllables, &c.

In No. 1, we have *Lámed* with *Kāméts*, making the open syllable *Lā*. After this we have *Caph* with *Tsēré*, followed by *Nún*, making the syllable *kén*. Here, according to our system of syllabication, we should have had some imperfect vowel under the *Caph* (Art. 33.), which would have been sufficient to complete this syllable; but the accent *Mahpák* being added, the anomaly is corrected (ib.).

No. 2. *Kheth* with *Pathákh*, followed by *Caph* with the point *Dāgésh* inscribed: and, as a vowel follows this letter, it must be doubled, the point is, therefore, *Dāgésh forte* (Art. 47.). The first syllable, consequently, is *khak*, the second is *kú*, and this is composed of the second *Caph*, and the vowel *Shūrék*. We next have the mark called *Makkáph*, which is used to connect numbers 2 and 3 together, like our hyphen (Art. 65.).

No. 3. *Lámed* with *Khīrík* followed by *Yód*, making the open syllable *lī*; to this is added the tonic accent *Pashtá*, which may be represented by *lí*.

No. 4. we have *Nún* with *Shĕvá*. In this case *Shĕvá* is very slightly pronounced (Art. 40.), but it is not reckoned as a syllable. In the next place we have *Álef* with *Kibbúts* followed by *Mem*. This syllable, therefore, must be pronounced *úm*, in which *u* has the sound of *oo* in *good*. The whole word will then be *nĕúm*, in which the *ĕ* will be passed over as rapidly as possible. We then have the mark *Makkáph*, as before.

No. 5. is the word *Jehovah*, pronounced *Yĕhō-vá*.

Here *Shĕvá* is passed over rapidly as before. The point over the left limb of *Hé* is the vowel *Khōlém* (Art. 52.); and, as the *Vaw* following has a vowel of its own, it is not quiescent in the preceding vowel *Khōlém*, which it otherwise would be (Art. 37.). The first syllable, therefore, including the *Shĕvá*, will be *Yĕhō*, the next *Vá*, in which the terminating ה will be quiescent in the preceding *Kāméts*. Over the *Vaw* commencing this last syllable, we have the accent *Zāképh Kātón*. In no respect, therefore, can the mark (ֽ) under this *Vaw* be a *Kāméts Khātúph*. (Art. 54.).

Nothing now occurs worth remark till we come to No. 11. In the word לְאֶסְּחֹף *Lē-ĕsóph*, then, the first syllable consists of *Lāméd* with *Sēgól*, accompanied by an Euphonic accent (Art. 65.) called *Métheg*, making a complete syllable (Art. 33.). This syllable, therefore, is open *Lē*. The *Aleph* following, with *Khātéph Sēgól* which is a substitute of *Shĕvá* (Art. 46.), does not constitute a syllable; and, therefore, it is passed over as rapidly as convenient, in connection with the following syllable *Sóph*, which has the tonic accent *Pashtá* (Art. 59.).

No. 12. The first syllable consists of *Gīmél* with (ִי) *Khōlém* (Art. 29.). The next syllable is commenced by *Yód*, with *Khīrík* following, and which, by analogy, should be followed by another *Yód*, as יִם *Yim*, or *ím* (Art. 15.): but the second *Yód* is frequently omitted, as will be seen hereafter. *Khīrík* thus situated is nevertheless a perfect vowel: and, as the syllable also ends with a consonant, the accent *Géresh* is added to rectify the syllabication (Art. 33.).

No. 13. לְקַבְּצִי. Here the first letter has an *Initial Shĕvá*, which will therefore be passed over rapidly. In the next place we have ק *Koph*, followed by (ַ), i. e. either

Kāméts or *Kāméts Khātúph.* It cannot be *Kāméts,* because it precedes a consonant which has no vowel of its own, and is accompanied by no accent, (Art. 54.) The first syllable, therefore, will be *Lĕkov,* and the last, *tsí,* which need not be further explained.

On No. 14. it will be necessary only to remark, that the point placed over the middle of the letter כ is the accent *Rĕvíăḥ,* not the vowel *Khōlém,* which however follows that letter. A recurrence to the tables will always be sufficient to shew, that this accent is placed over the middle of the consonant, *Khōlém* always on the one side.

No. 19. forms one syllable only: the *Khātéph Páthakh* (ֲ) found under the ח *Khéth,* being one of the substitutes of *Shevá,* is not counted in the syllabication.

68. The names of the different accents will be found by turning to the table (Art. 59.), with which the Learner will do well to make himself familiar: otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether *Shĕvá* begins, or ends a syllable, or whether the mark (ֶ) be *Kāméts,* or *Kāméts Khātúph.* We shall subjoin a passage, for the sake of practice, in which the greater part of the accents is found, with the syllables in Roman letters, as in the last, in order to facilitate the reading.

2 KINGS I. 6.

וַיֹּאמְרוּ אֵלָיו אִישׁ עָלָה לִקְרָאתֵנוּ וַיֹּאמֶר אֲלֵינוּ
ē-lē-nú vai-yó-mer lik-rā-thē-nū ḳā-lá ísh ē-láw Vai-yō mĕrú

לְכוּ שׁוּבוּ אֶל־הַמֶּלֶךְ אֲשֶׁר־שָׁלַח אֶתְכֶם וְדַבֶּרְתֶּם
vĕdib-bar-tém eth-kém shā-lákh—ăsher ham-mé-lek—el shū-vú lĕkú

אֵלָיו כֹּה אָמַר יְהוָה הֲמִבְּלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה
at-tá bĕis-rā-él ĕlō-hím—ēn hămib-bĕlí Yĕhō-vá ā-már kó ē-láw

שִׁלַּח לְדָרֹשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן לָכֵן
shō-lĕăkh lid-rósh bĕvá-ḥal zĕvúv ĕlō-hé ḥek-rón lā-kĕn

הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא־תֵרֵד מִמֶּנָּה כִּי־מוֹת
ham-mit-tá ḥā-lí-thā—ăsher shshám thē-rĕd—lō mim-mĕn-nā kī—móth

תָּמוּת׃
tā-múth

69. It will be unnecessary to point out the names of the different vowels and accents found in this extract, as the Learner will easily find them by recurring to the tables. It may be necessary however to remark, that the accent found between the third and fourth words is termed *Lĕgarmé*, not *Pĕsík*. The distinction consists in this: that when the accent *Mūnách* precedes the mark (׀) it is then termed *Lĕgarmé*. When any other accent precedes, it is termed *Pĕsík*. In the word לָכֵן too, the accent is found over the ל, while the accented syllable is the following one כֵן: but this accent, viz., *Tĕlīshá gĕdōlá*, is always found on the first letter, see the Table, while the accentuation is regulated by the analogy (Art. 61.) As the word שָׁם commences with *Dāgésh* in the שׁ, the vowel (ָ) terminating the preceding word is so connected with it, as to enable the reader to pronounce it as two, as in *shshám* (Art. 47.).

70. The Learner cannot now do better than to take a Hebrew Bible, and transcribe a chapter or more at a time, in Roman letters, divided into syllables as given above; and this he should continue to do until he is quite familiar with the letters, vowels, accents, and syllables. After this he may read, which he had better do, aloud, until he finds no difficulty in enouncing every word fully and correctly. A little perseverance will accomplish this, which is perhaps the greatest difficulty he will have to encounter: and, when he has succeeded, he will find his progress both easy and delightful.

LECTURE III.

ON THE GENERAL PRINCIPLES WHICH PREVAIL IN REGULATING THE ETYMOLOGY OF THE HEBREW LANGUAGE.

71. It is well known that changes take place in the consonants and vowels of all languages, which can be accounted for on no other principles than those of euphony. Certain vowels and consonants would, in some situations, introduce sounds so difficult of utterance and so grating to the ear, that conversation would become painful both to the speaker and hearer. In order to avoid these, certain changes are found to take place in the constitution of words, which at first sight appear to be anomalous, and which give great trouble to the learner until the laws by which they are regulated are understood. In no language is this more apparent than in the Hebrew and its dialects, particularly the Arabic. In the Sanscrit it prevails in a much greater degree, and is found in its descendant the Greek to give more trouble to the learner than any thing else brought under his observation. It is our intention to commence our investigation of the principles of the Hebrew language, by detailing the rules by which these apparent anomalies are regulated, for the purpose of enabling the learner to account for the different forms of words as they occur. Because, until he has some knowledge of this subject, he will meet with scarcely any thing but difficulty; and may, after a study of some years, be induced, as many have been, to confess that there is nothing certain in this language.

72. It has been remarked (Art. 36, &c.), that the letters contained in the technical word אֲהָוָיְנ, will occasionally lose their power as consonants, or become quiescent in the sound of the preceding

vowel, so that the pronunciation of the word will continue the same whether these letters be written or not: and, the consequence is, they are often omitted; as, פֹּקֵד for פּוֹקֵד *visitor*, דְּבָרִים for דִּבְרִים *words*, אוֹתֹת for אוֹתוֹת *signs*, שְׂאֵת for שְׂאֵת *elevation*, תִּבַּשְׁן for תִּבְּשַׁנָה *they* (fem.) *approach*, מַלָּכֶם for מַה־לָּכֶם *what* (is it) *to you?* יָדַעְתִּי for יָדַעְתִּי *I have known*, &c. And, *vice versa*, these letters will occasionally be inserted when the analogy does not require them: as פְּקוֹד for פְּקֹד *visiting*, קָוֹם for קָם *stood*,* &c.

73. Hence, when *Shĕvá* (ְ), or one of its substitutes, happens to be *initial*, and to precede one of the letters אֶהֱוֶיוּ, a contraction generally takes place, by which both (ְ) and the אֶהֱוֶיוּ letter is rejected, and the following vowel drawn back to the place of the rejected *Shĕvá*; e. g. שֵׂת for שְׂאֵת, אֹמֵר for אוֹמֵר, בֵּבַיִת for בַּבַּיִת, בֵּהַבַּיִת for בַּהַבַּיִת, יַפְקִיד for יַהְפְקִיד, יְהַפְקֵד for יַהְפְקֵד, חֵזֶק for חֲזֶק, בִּי for בְּיִ, בְּיָד for בְּיַד, רִיב for רִיבְ, גָּלוּ for גָּלְוּ, יָמִים for יוֹמִים (pl. of יוֹם *day*), עָרִים for עָיְרִים (*cities*, pl. of עִיר), רָאשִׁים for רָאָשִׁים (pl. of רֹאשׁ *head*, where, however, the א is retained).

74. When any one of the letters אֶהֱוֶיוּ terminates a word, and has no vowel either preceding or following, it is often rejected: as, שָׁבִי for שָׁבְיָה *a captive*, גַּי for גַּיְא *a valley*, נָו for נָוֶה *a line*, צַו for צָוָה *a precept*, עַד for עַדְ or עָדְ (passing) *yet, ever, eternal.*

1. When these letters remain, they are said to be *otiose* (Art. 37.), and this may happen either in the middle or at the end of a word: as, הֵבֵיאתָ *thou broughtest*, גֵּיא *a valley.*

2. Hence it is, that ה standing as the third letter of a root, and losing its vowel, is rejected: as, יִגֶל for יִגְלֶה, originally יִגְלֵהּ *he reveals*, יִשֶׁל for יִשְׁלַח, &c. This case is termed *Apocope.* The reason of it, as will be seen hereafter, is the removal of the accent.

75. Any one of the letters ה, ו, or י, when preceded and followed by a vowel, will occasionally be dropped: as, פְּקַדְתִּים for פְּקַדְתִּיהֶם *I visited them*; פָּקְדוּם for פָּקְדוּהֶם *they visited them*; קָם for קָוָם *he stood*; בָּן for בָּיַן *he understood*; שֶׂה for שֶׂיֶה *a lamb*, &c.

76. Either of the letters י or ו when *initial*,† and ו generally

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* Hence it is that the letters א ו י (for ה rarely occurs in such situation,) have been termed "Matres lectionis," and supposed to have been used as vowels at some former period.

† Mr. Stuart has, after Gesenius, given יָרַד for יֶרֶד Jud. xix. 11; תַּחַת for תָּחֵת 2 Sam. xxii. 41, &c.; שׁוֹב for יָשׁוּב Jer. xlii. 10, as instances in which

when terminating a syllable (not the last) and having a *Shĕvá* (:), will be dropt: as, לֶדֶת for יֶלֶדֶת *bearing a child;* דַּעַת for יְדַעַת *knowledge;* גַּשׁ for נִגַּשׁ *approach;* יִגַּשׁ for יִנְגַּשׁ *he draws near;* יִפָּקֵד for יִנָּפָקֵד; for יִתְנַפָּקֵד; אַף for אַנְף *anger;* אֱמֶת for אֲמָנֶת *truth.* In the latter case, when נ is dropt, the following letter will, when it can, be doubled by *Dāgésh*, which may therefore be considered as compensative. ל likewise in the verb לקח, when it ought to take (:) *Shĕvá* by analogy, is dropt: as, קַח for לְקַח *take.*

1. The reason of these elisions seems to be, that as the י would be enounced with some difficulty with an initial *Shĕvá*, and the נ in each case on account of its being a nasal, both have been neglected in writing.

77. When the last two letters of any root, and occasionally of derivatives, happen to be the same, one of them is usually dropt: as, סָב for סָבַב *he surrounded;* סֹב for סֹבֵב *surrounding;* עַם for עַמָּם *a people;* אֵם for אִמָּם *a mother;* which, however, will return (by *Dāgésh*) when any augment is made: as, סַבּוּ *they have surrounded;* עַמִּי *my people,* &c. In this case the rejection has probably taken place, in order to avoid an ambiguity which might arise from the operation of a rule hereafter to be considered, by which the Learner or Reader may possibly misunderstand this for a reduplication, introduced for the sake of emphasis or the like.

78. Letters of the same organ are, on account of a similarity of sound prevailing among them, sometimes changed the one for the other: *e. g.*

1. Labials: גֵּו, גַּב, or גַּוּ *the back;* מָרִיא or בָּרִיא *fat;* מָלַט or פָּלַט *he escaped.*

2. Palatals: סָגַר or סָכַר *he shut up;* רָגַל or רָכַל *he travelled;* קוֹבַע or כּוֹבַע *a handle.*

3. Linguals: חָטַף or חָתַף *he robbed.*

4. Sibilants: עָלַז or עָלַס or עָלַץ *he exulted;* זָעַק or צָעַק *he cried out;* שָׂחַק or צָחַק *he laughed.*

5. Gutturals: פָּאָה or פָּחָה *he was weak;* אָנַם or עָנַם *he was mournful.*

י or נ having a vowel, is dropt by the aphæresis. For my part, I doubt whether these are not rather infinitives than preterites; and if they are so, the elision comes under the above rule.

79. In a few instances, letters of different organs are changed one for another: as,

1. Sibilants for Linguals: דָּעַךְ or זָעַךְ *he quenched;* נָטַר or נָצַר *he watched;* בְּרוֹשׁ or בְּרוֹת *a fir tree;* חָרַשׁ or חָרַת *he engraved.*

2. Liquids for one another: לָחַץ or נָחַץ *he oppressed;* הִזְהִיל or הִצְהִיר *he caused to shine;* שָׁמַן or שָׁטַם *he opposed;* מוּט or נוּט *tottering;* עָכָן or עָכָר *a proper name.* So נְבוּכַדְנֶאצַּר *Nĕvūkadnētstsár,* or נְבוּכַדְרֶאצַּר *Nĕvūkadrētstsár.*

80. The אֲהֵוִי letters, considered either as consonants or quiescents, will occasionally be changed for one another: particularly, when the pronunciation of the word is not materially affected by the change: e. g. בְּלוֹאִים or בְּלוֹיִים *rags;* דּוֹאֵג or דּוֹיֵג *Dōég,* a proper name; הָלַךְ or יָלַךְ *he went;* קָרְחָה or קָרְחָת *baldness;* מְקוָה or מִקְוֶה *a collection;* רֹאשׁ or רוֹשׁ *the head;* רְאֵם or רֵים an animal so called; רִאשׁוֹן or רִישׁוֹן *the first;* גָּלָה *he revealed,* for גָּלַי, &c.

81. In like manner, נ is occasionally found in the place of one or other of the אֲהֵוִי letters: as, נָצַב for יָצַב *he set up;* נָאָה for יָאָה *he was beautiful.* So in the Syriac, נְקְטוֹל for יְקְטוֹל *he kills.*

82. The letters of a syllable are sometimes transposed; as, כָּסַל for סָכַל *he was foolish;* כֶּבֶשׂ for כֶּשֶׂב *a lamb;* נָפַשׁ for נָשַׁף *he breathed;* פָּצַר for פָּרַץ *he broke out;* אָנַק for נָאַק *he sighed;* גְּאָוֹת for גְּוָאוֹת *vallies:* and, in some cases, a letter is transposed to another syllable; as, עַלְוָה for עַוְלָה *wickedness;* שַׂלְמָה for שִׂמְלָה *a garment.*

1. These changes and transpositions (i. e. from Art. 78. to this place) do not otherwise affect the grammar of the language, than point out to the student what roots, &c., are said to be cognate; that is, are related to one another in their radical letters, and have the same, or very nearly the same, signification. The preceding, as well as the following, will affect the grammatical forms of words.

83. When the ת of the *Hithpāhél* species of conjugation will, by analogy, precede any of the Sibilant letters (Art. 23.) a transposition, and occasionally a change, of that letter will take place: e. g. In the first case, הִסְתַּבֵּל for הִתְסַבֵּל *he loaded himself;* הִשְׁתַּמֵּר for הִתְשַׁמֵּר *he caused to keep.* In the second: הִצְטַדֵּק for הִתְצַדֵּק *he justified.* In this case only, is the ת changed to ט.

1. But, when a letter of the same organ with ת (see Art. 23.) follows, both will coalesce by *Dāgésh* placed in the radical

letter: e. g. חִדַּבֵּר for חִתְדַּבֵּר, root דָּבַר *he spoke;* הִטַּהֵר for הִתְטַהֵר, root טָהַר *he was clean;* חִתַּמֵּם for חִתְתַּמֵּם, root תָּמַם *he was complete.*

2. This coalescence, which has been termed *Assimilation,* is found very generally to prevail; but not without some exceptions which will be noticed hereafter.

3. In a few instances, this principle of assimilation is found to extend itself to other letters: e. g. חִזַּכֵּךְ for חִתְזַכֵּךְ, root זָכַךְ *he was pure;* חִפַּסֵּהּ for חִתְפַּסֵּהּ, root פָּסַהּ *he covered;* הִנַּבֵּא for הִתְנַבֵּא, root נָבָא *he declared;* אֶרוֹמֵם for אֶתְרוֹמֵם, root רוּם *exalting;* תִּשּׁוֹמֵם for תִּתְשּׁוֹמֵם, root שָׁמַם *he desolated,* &c.

84. Letters are sometimes added either for the purpose of facilitating the pronunciation, or, for modifying the signification of words: e. g. in the first case: אֶתְמוֹל for תְּמוֹל *yesterday;* אֶזְרוֹעַ for זְרוֹעַ *the arm.** In the second: אַכְזָר *most cruel,* from כְּזָר *cruel,* &c. Of this kind are the paragogic letters, as well as those used in forming the different species of nouns, conjugations, &c., of which an account will be given hereafter. The first of these cases is termed *Prosthesis;* the second *Epenthesis, Paragoge, Hĕĕmanthi,* &c., according to their different offices and uses.

85. Letters are occasionally dropt, (Art. 72. 76.), so also ם, (and ן in the Syriac, Chaldaic, and Arabic,) terminating words in the plural number, when those words happen to be in the state of *definite construction,* of which more hereafter. ן likewise, in a very few instances at the end of proper names: as, מְגִדּוֹ for מְגִדּוֹן, for the reason given in Art. 76. 1.

On the Contractions which take place in the Vowels.

86. As it may occasionally happen, in combining the vowels with the consonants, that certain sounds may arise either disagreeable to the ear, difficult of utterance, or, from some reason or other generally avoided by the people speaking a given language; it is of importance to know, in what cases these difficulties are found to arise in the language before us, and how they are obviated.

87. Whenever any vowel not homogeneous with one of the letters א or ו (Art. 38.) happens to precede such letter, a vowel will be formed from the combination partaking of the sound of both.

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* Of this sort are the words *stablish* and *establish, special* and *especial,* in English. So in the Greek στάχος ἄσταχος, νῆστις ἄνηστις, &c.

1. (-) *Páthakh* preceding וְ will become וֹ *Khōlém*: e. g. מוֹת for מָוֶת *death*; יוֹלֵד for יְוַלֵּד (for יְיַלֵּד, Art. 73.) *he begets*; יוֹשֵׁב for יְוַשֵּׁב (for יְיַשֵּׁב *ib.*) *he causes to reside.**

2. *Vaw* וְ preceded by (ֲ) *Khātúph*, (ֱ) *Kibbúts*, (ֳ) *Sēgól*, or (ֶ) *Tsēré*, will become וֹ: e. g. יוֹלַד for יְוֻלַּד, or יְוֻלַּד (from יְיֻלַּד or יְיַלַּד, Art. 73.) *he is begotten*; קוֹם for קְוֹם *standing*; מַלְכוּת for מַלְכֻוּת (probably for מַלְכֻהוּת, Art. 73. of מֶלֶךְ *king*, and הֻוּת or חָוֶת *being*, root הָוָה *was,) reigning, kingdom.* So יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה, root שָׁחָה for שָׁחַו *he was low*; תֹּהוּ for תְּהֻו *emptiness*; בֹּהוּ for בְּהֻו *inanity*, &c.

3. In like manner, יְ preceded by (-) *Páthakh*, will become quiescent in (ֱ), the (-) disappearing: as, בֵּית for בַּיִת *a house*; עֵין for עַיִן *an eye*; גֵּיא, or by Art. 74, גֵּי for גַּיְא *a valley*; תֵּיטַב for תַּיטַב (for תְּהַיְטַב or תְּתַיְטִיב, Art. 73.) *it does well.*

4. When the vowel (ֵ) or (ֶ) precedes יְ, the contraction will take place in יֵ־ *perfect*: e. g. בֵּרִית for בְּרֵיִת (formed perhaps from בָּרָה *cutting*, and חֵיָת or חֶיָת from the root חָיָה *he was) a covenant*; רֵאשִׁית for רֵאשְׁיִת *beginning*; אִישׁ for אֶיְשׁ *a man.* So מְרִי for מֶרְיִ *rebellion*; שִׁבְי for שִׁבְיִ *captivity*; חֲצִי for חֲצְיִ *half.*

5. In like manner, when *Shĕvá* precedes any perfect or imperfect vowel, or, a substitute of *Shĕvá* follows an imperfect one, a contraction may take place, in which the *Shĕvá* or its substitute will disappear: as, 1st. שְׂאֵת for שִׂאְת *elevation*; לִקְרַאת for לִקְרַאת *meeting*; יֹאמֵר for יְאֹמֵר *he says*, &c. 2. לֵאמֹר for לֶאֱמֹר *saying*; יָאֵל for יַאֲצֵל *he separates*; and, by Art. 72, יִיטַב for יִיטַב *he prospers.*

6. Either (-) or (ֲ) preceding a guttural letter which has (ָ) *Kāméts*, is frequently changed into (ַ) for the sake of euphony: as, אֶחָד masc. אַחַת† fem. *one*; הֶהָרִים for הָהָרִים *the mountains.*

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* So in the Sanscrit regularly, *a* and *u* become *o*; *a* and *i*, *e*. See the Grammars. From this and similar cases which will occur, it appears extremely probable, that וְ, when a consonant, was originally pronounced like our *w*, as מַלְכֻוּת *Malkewth*, which is regularly written מַלְכוּת *Malkúth*: and so of others.

† There is a manifest anomaly in the first vowel of these words, which may be corrected thus: אֶחָד or אֲחַד, אַחַת or אֲחַת, אֶחָד or אֶחָד, אַחַת or אֶחָת. This last would approach the orthography of the Syrians; the other, that of the Arabs.

On the General Changes of the Vowels.

88. Could we suppose Hebrew words to have remained unaltered as to their original forms, or unvaried in pronunciation with reference to the syllable on which the accent is placed, we might also suppose that no variation would ever have taken place in the vowels. But the fact is, the forms of words vary, in order to express the different shades of meaning of which the root is capable; and from this, as well as other causes, the accented syllable will not always remain the same: and, consequently, as the pronunciation of the word thus varied must alter, the vowels accompanying it must vary likewise.

89. Hence it will appear, that two circumstances are to be attended to with reference to the change of the Hebrew vowels. One is, the etymology or form of the word; the other, the situation of the accent.

90. The form of the word can only be understood from rules hereafter to be detailed. The principles, however, upon which the etymology rests, may here be considered; and that will be sufficient at the present.

91. Any augment whatever *prefixed* to a word will not influence our present considerations, as the changes of the vowels do not depend upon this. We have now to do only with augments *postfixed* to words; because it is upon these alone that such changes depend.

92. These augments, then, may be considered as of two sorts: one commencing with a vowel, and which may be termed *Asyllabic;* the other with a consonant, which may be termed *Syllabic.**

93. We can readily perceive, that, upon any *Asyllabic* augment being postfixed to a word, the terminating consonant of such word must be taken in order to enounce it, otherwise it will remain silent; it being contrary to the laws of syllabication for any vowel to begin a syllable (Art. 31.). If, then, we attach the asyllabic augment ־ִים, which is the mark of the plural number masculine, to any word, such as עַם *a people*, or פָּר *pure*, we must necessarily take the last letter of either of these words to enounce it: and, if

* The reason of these terms is obvious: a vowel cannot commence a syllable in Hebrew; hence augments thus commencing are termed *Asyllabic:* those commencing with a consonant are, for a similar reason, termed *Syllabic.*

the word have by analogy but one such terminating letter, then must the preceding syllable necessarily be *perfect;* but, if not, *imperfect;* e. g. בָּר *pure,* (root בָּרָר, the ה being rejected by Art. 72.) adding ים, we have בָּרִים *Bā-rim, pure ones,* &c. But, taking עַם *a people,* which is derived from the root עָמַם, (one of the radicals being rejected by Art. 77, we have עַם,) and adding ים, we shall have עַמִּים *Ham-mim, peoples.* It will entirely depend, therefore, upon the analogy of the word, whether the preceding vowel is to be perfect or not, due regard being had to the laws of syllabication.

94. In the next place, if our augment is *Syllabic,* as כֶם, (which is one of the pronominal affixes signifying *your,* and carrying the accent with it,) as Hebrew words generally end in a consonant, the preceding vowel, in such case, must necessarily be *imperfect;* because, both the vowel will be without an accent, and it will be followed by a consonant: e. g. בַּרְכֶם *Bar-kém, your pure one;* or, עַמְּכֶם *Ham-mĕkém, your people.*

95. Hence it will appear, that a *perfect* vowel will occasionally become *imperfect;* and, *vice versâ,* an *imperfect* one, *perfect:* i. e. in other words, vowels will be changed for their homogeneous *perfect* or *imperfect* ones, as the rules of syllabication shall require.

96. This correspondence however in the vowels is of two sorts, *Direct,* and *Oblique.*

1. The *direct* correspondence is that of the perfect with the imperfect vowels, respectively, as (ָ) with (ַ), (ֵ) with (ֶ), &c. as given in the Table (Art 29.).

2. The *oblique* correspondence is that of vowels, in some respects, dissimilar; as, (ָ) or (ַ) with (ֵ) or (ֶ); (ֵ) or (ֶ) with (ִ) or (ְ); and (ָ) with (ֹ).

97. Generally, therefore, when any change of the vowels must take place in order to comply with the laws of etymology and syllabication, those vowels which are either *directly* or *obliquely* homogeneous with their primitives, will be taken: the *directly* homogeneous ones for the most part; the other cases may be considered as exceptions to be learned by usage.

98. This change of the vowels, moreover, will occasionally affect the penultimate syllable of a word, as well as the ultimate. Let us now consider by what laws the change will be regulated in this case.

99. Generally, when the penultimate syllable ends in a *perfect mutable* vowel, that vowel will be rejected and its place be supplied

either by *Shĕvá* or one of its substitutes, according to rules hereafter to be given; but, if that vowel be *immutable*,* it will remain unaltered: e. g. affixing יִם to דָּבָר *a word*, we shall have דְּבָרִים *Dĕvā-rím, words:* but, attaching it to פּוֹקֵד *visiting*, where the penultimate vowel is *immutable* by analogy, we have פּוֹקְדִים *persons visiting.*

100. In like manner, if the penultimate syllable end in a consonant, and have no accent, it will necessarily remain immutable, whatever be the affix: as, מְקַדֵּשׁ *a sanctifier*, מְקַדֵּשִׁים or מְקַדֵּשֵׁיכֶם.

101. In all cases, in which the penultimate is *immutable* either by analogy or position, the ultimate vowel, if mutable by analogy, will be rejected: but, when both are immutable, no change will take place in the vowels, whatever be the affix. Examples of the first case, פָּקוּד *a person visited*, פְּקוּדִים, פְּקוּדֵיכֶם; of the second, מַבּוּעִים, מַבּוּעֵיכֶם.

102. The changes to which the vowels are liable from the accidence of the Grammar, can affect no vowel beyond the penultimate: because, first, the prefixing of any augment whatever to a word does not affect its vowels (Art. 91); and, secondly, as no syllable beyond the penultimate can be affected by the tone-accent, neither can it by any augment affixed to such word: the syllables thus situated will therefore remain undisturbed by grammatical accidence.

103. The reason for abridging words, either in the ultimate, or penultimate, syllable (for both seldom occur together) when any augment is suffixed, seems to be this: Were words thus to be augmented in addition to their own primitive vowels, they would become inconveniently long. And, on the other hand, as those vowels, which have been termed *immutable*, constitute the distinctive character of the words in which they are found, perspicuity forbids that any change should take place in them.

On the Use of Shĕvá and its Substitutes.

104. Having laid down the general laws relating to the changes of the vowels, we now proceed to notice a few affecting the use of *Shĕvá* and its Substitutes. To enter into all the minutiæ

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* It will be shewn hereafter, in what cases this takes place.

usually brought forward about these points, would neither be necessary nor agreeable to the student: the length and subtilty of the enquiry would not only be tedious and embarrassing, but when brought to a close, would probably leave him in possession of less practical knowledge on the subject, than the use of tables and his lexicon would supply. We shall therefore be brief, contenting ourselves with generals, and noticing a few anomalies as we proceed.

105. *Shĕvá* (:) may be either *initial* or *final* (Art. 40.). It will be *initial* at the commencement of any syllable, whether that be at the beginning or in the middle of a word; *final* when at the end of any syllable.

106. By grammatical accidence, however, two *Shĕvás*, or *Shĕvá* with a Substitute of *Shĕvá*, may concur as *initials:* but, as no one of them can stand for a vowel and so constitute a syllable when in conjunction with any consonant, some change must necessarily take place. In this case, the first *Shĕvá*, or Substitute for *Shĕvá*, will be changed into some imperfect vowel.

1. *Shĕvá* so situated, which always happens at the beginning of a word, mostly becomes *Khīrík* (·), sometimes *Páthakh* (-) or *Sēgól* (ֶ): as, 1. יִפְקֹד for יְפָקֹד *he visits*, בִּפְקֹד for בְּפָקֹד *in visiting:* 2, כַּנְפֵי for כְּנָפֵי *wings*, and אֶפְקֹד for אְפָקֹד *I visit.* The use of *Páthakh* (-), however, is rare, and can be known only from usage: *Sēgól* will occur only with א* or ה.

2. One or other of the Substitutes of *Shĕvá* may concur with *Shĕvá* or with another Substitute of *Shĕvá*, either in the beginning or in the middle of a word, the change will then be into the imperfect vowel homogeneous with the substitute; e. g. אַנְשֵׁי for אֲנָשִׁי *men*, נֶהְפַּךְ for נֶהֱפַךְ *he is turned over.* So, in the middle, פָּעָלְךָ for פָּעֳלְךָ *thy work*, יַעַמְדוּ for יַעֲמְדוּ *they stand.* There are, however, many exceptions: as, נֶעֱשָׂה *it is made*, or *done*, masc., but fem. נֶעֱשְׂתָה, which can be known only by usage.

3. But as the Substitutes of *Shĕvá* are various, it may be necessary here to state in what cases either of them is generally preferred; because, upon this the operation of the foregoing rule will depend.

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* This is regularly the case in the first person singular of the species *Kal*, *Niphál*, and *Pihél*, when no guttural letter follows.

4. Generally, when one of the guttural letters commences a syllable, whether in the beginning or in the middle of a word, and ought by analogy to take (ְ) *Shĕvá; Khātéph Páthakh* (ַ) is mostly taken in its place: e. g. 1. At the beginning of words: אֲבִיהֶם *their father;* אֲחִיכֶם *your brother;* אֲשֶׁר *who, which;* עֲשֵׂה *make thou.* 2. In the middle: גֹּאֲלוֹ *his redeemer;* תִּפְחֲדוּ *fear ye;* צָעֲדָה *she proceeded.*

5. There is, however, a considerable number of exceptions to this rule:* and, 1st, Several monosyllables with their compounds commencing with א will take (ֶ) *Khātéph Sēgól* in the place of *Shĕvá;* as אֱלִימֶלֶךְ *Ĕlīmélek,* a proper name. 2dly, Infinitives and Imperatives of the conjugation *Kal,* when commencing with א: as, אֱכֹל *eating,* or *eat thou;* אֱמֹר *saying,* or *say thou.* 3dly, The characteristic ה of the *Hiphhíl* species, in verbs having the middle radical letter quiescent, and receiving some augment: as, הֱשִׁבוֹ *he restored him* or *it;* הֱמִיתָם *he put them to death.* The first person singular mostly follows the general rule, and takes (ַ). 4thly, In a few words (ֲ) is found with ע at the beginning of a word: as, עֲזוּז *strength;* עֲלִי *a pestil;* עֲנוּת *affliction;* עֲרוּךְ *arrayed;* עֲנוּ *respond ye.* 6thly, *Khātéph Sēgól* (ֲ) is also found in the middle of a word: as, חֲאֹהֱלָה *towards the tent;* יֶאֱחֲזוּךְ *they take hold of thee;* וַיֶּחֱמוּ *and they become inflamed;* יְחֲמַתְנִי *she conceived me.* 7thly. In the following we have (ֲ) similarly situated: אֶשְׁתַּחֲוֶה *I rest;* תִּשְׁתַּחֲדִי *thou* (fem.) *didst bribe.* And, 8thly, Generally, whenever a mutable י has been rejected, its place may be supplied by (ִ) when commencing a word, and frequently when in the middle, whatever be the accompanying consonant: as, חֳדָשִׁים *months,* from חֹדֶשׁ *a month;* אֳהָלִים from אֹהֶל *tent;* קָדְשִׁים plural of קֹדֶשׁ *holiness,* &c. And, 9thly, Some cases occur in which one or other of these Substitutes is found with a non-guttural letter, and when analogy does not seem to require it: e. g. זָהָב *gold,* Gen. ii. 12; לֻקָּחָה *she was* taken, ib. ver. 23; and a few others, which may perhaps be attributed to the mistakes of the copyists.

107. Any guttural letter, originally commencing a word, and having a substitute of *Shĕvá* in its own right, by Art. 106. 4. upon being preceded by some particle with *Shĕvá,* but which by Art. 106. 1. must become an imperfect vowel, will require that such

* See also Art. 46.

imperfect vowel be homogeneous with that in the Substitute: e. g. עֲשֹׂה *making*, &c. prefixing יְ, תְ, נְ, &c. which are the personal preformatives of the present tense, we shall have יַעֲשֶׂה *he makes*; תַּעֲשֶׂה *she makes*; נַעֲשֶׂה *we make*, &c. So likewise with other particles: as, בְּ, כְּ, לְ, מִ, וְ; as, בַּעֲבֹד for בַּעֲבֹד *in making*; כַּעֲבֹד, לַעֲבֹד, &c.

There are, however, some exceptions, as in the first persons singular of some of the species of conjugation, &c.; as, אֶעֱשֶׂה *I make*, &c., which seems to be derived from עֲשֹׂה as before; all of which, however, will be found in the dictionaries.

108. There are also other substitutions made for the mark *Shĕvá*, which may be termed *Euphonic*. These take place, for the most part, at the end of words where two *Shĕvás* concurring, by analogy, would introduce some difficulty into the pronunciation.

The vowels introduced in these cases are, (ֶ), (-), or (ֹ). *Sēgól* is generally used when neither of the consonants concerned is guttural; (-) when one or two of them is so; and (ֹ) when the first of them is י *Yód:* e. g. מֶלֶךְ for מַלְךְ *a king;* where the primitive vowel, be that what it may, is generally made to correspond, in sound at least, with the substituted one for the mere sake of euphony: e. g. סֵפֶר for סְפְרְ *a book;* נַעַר for נַעְרְ *a boy;* בַּיִת for בַּיְתְ *a house;* גֶּבֶרֶת for גְּבְרְתְ *a lady;* לוֹמֶדֶת for לוֹמְדְתְ (fem.) *learning.* So in verbs: יִגֶּל for יִגְלְ (for יִגְלֶה, Art. 74. 2.) *he reveals;* יְגַל for יְגַלְ (for יְגַלֵּה, ib.) *he causes to reveal;* יְחַר for יְחַרְ (for יְחַרֵּה ib.), *he becomes hot;* חֲעַל for חַעַלְ (for חַעֲלֵה) *raise thou*, &c. Nouns of these forms, termed *Segolate*, having ו for their middle radical letter, will take (ָ) *Kāméts* for their first vowel: as, מָוֶת *death;* תָּוֶךְ *middle*, &c.

Particular Rules for the insertion of DAGESH.

109. The guttural letters, viz. א, ה, ח, and ע, to which ר may be added, are, on account of the difficulty with which they are enounced, incapable of being doubled; the consequence is, they cannot receive *Dāgésh forte:* and, as they do not come under the rule relating to the letters בְּגִדְכְּפַת (Art. 31.), they are also impervious to the operation of *Dāgésh* when termed *lene*. *Dāgésh*, therefore, cannot be regularly inscribed in any one of them.* But, when analogy requires

* In a few instances, however, it is found in ר and א; as in 1 Sam. x. 24; xvii. 25; Gen. xliii. 26; Ezek. xvi. 4; Job xxxiii. 21, &c.

its insertion, either the preceding vowel is made *perfect*, by way of compensation, as בָּרֵךְ *Bā-rék*, instead of בָּרֶךְ *Bar-rék*, in which case it is said to be *expressed;* or, it is only considered as being so, as, מְרַחֲפֶת *mĕrā-khé-pheth*, instead of מְרַחֶפֶת for מְרַחֲפֶת (Art. 43. note); here *Dāgésh* is said to be *implied.*

110. Generally, *Dāgésh* is to be inscribed in any one of the letters בְּגַדְכְּפַת, whenever such letter begins a syllable; provided the preceding syllable do not end in a perfect vowel, or in one of the letters אֲהָוִי in a quiescent state, or in one of the Substitutes of *Shēvá;* for then it will not be inscribed in any of these letters. The exceptions are as follows:—

1. Should the preceding vowel be *perfect*, or the syllable end in one of the quiescent letters אֲהָוִי, still, if two of the בְּגַדְכְּפַת letters concur in the commencement of the following word, the first will receive *Dāgésh;* e. g. אֱמוּנָתְךָ בְּפִי* *Ĕmū-ná-thĕkā bĕphí*, Psalm lxxxix. 2. See also Isa. x. 9, Gen. xxxix. 12, &c. *Dāgésh* will also be inscribed, should such perfect vowel, or quiescent letter preceding, have a *distinctive accent;* or, should the preceding word have any accent on the penultimate. A few exceptions are found when the preceding accent is *conjunctive.*†

2. When the preceding word ends in ה with *Mappík* (Art. 49.), or one of the letters ו or י, used as a diphthong, *Dāgésh* will be regularly inscribed in any בְּגַדְכְּפַת letter: because, in this case, such letter is considered as a consonant terminating the preceding syllable, as above: e. g. בְּצִדָּה תָּשִׂים *Bĕtsid-dáh tā-sím*, not *thā-sím*, Gen. vi. 16. See also Gen. xvii. 20, xxvii. 41; Ps. li. 17. Hence it is, that after יְהוָה or יֱהוִה *Dāgésh* may be used, because the former of these is read by the Jews אֲדֹנָי *Ádōnái*, the latter אֱלֹהִים *Ĕlō-hím.* (See Art. 67. note.) There are, however, a few exceptions to this rule. See Isa. xxxiv. 11; Ezek. xxiii. 42; Ps. lxviii. 18.

111. In the next place, when any one of the בְּגַדְכְּפַת letters occurs, not being at the beginning of a word, but following a *final*

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* Some, however, read this passage without *Dāgésh.*

† Exod. xv. 11, 16. Isa. liv. 12. Jer. xx. 9. Dan. iii. 3; v. 11. Ps. xxxv. 10. On the *conjunctive* and *distinctive* character of the accents, see the last lecture in this work.

Shĕva (:), it will regularly receive the point *Dāgésh*; as, פָּקַדְתָּ *Pa-kád-tā*, פָּקְדָה *Pa-kádt*, except in the following cases.

1. When this (:) stands in the place originally occupied by either (ר) or (ו), *Dāgésh* will not be inscribed in the בְּגַדְכְּפַת letter following: e. g. כִּדְבָרֶיךָ *kid-vā-ré-kā*, not כִּדְבָרֶיךָ *kid-bā-ré-kā*: the primitive form of which is דָּבָר *dā-vár*. So מַלְכִּי, not מַלְכִּי, from מֶלֶךְ or מֶלֶוְ. So also בִּלְבָב *Bil-vāv*, from לֵבָב *Lē-vāv*.

2. After an initial *Shĕvá* (:) which would be pronounced, but which becomes quiescent upon some particle being prefixed, (Art. 41.) *Dāgésh* will not be inscribed: as, גְּבִיל *Gĕvúl*, and, prefixing לְ, לִגְבִיל *Lig-vúl*, not *Lig-búl*. So with לְבוּשׁ *a vesture*, בְּכִי *weeping*, גְּדִי *a he-goat*, &c. as singulars, and דְּבָרִים *words*, זְכָרִים *males*, קְבָרוֹת *sepulchres*, &c. as plurals. Infinitives and Imperatives of the form פְּקֹד, פִּקְדָ or פִּקְדָ with any augment, will also be excepted; as, רָדְפוֹ *Rod-phó, his persecuting*, שִׁכְבָה *Shik-vá, lie thou down*, &c. where the last radical letter is one of the בְּגַדְכְּפַת letters.

3. After a *final Shĕvá* (:) following an imperfect vowel which has arisen out of some one of the substitutes of *Shĕvá* (Art. 106. 2. &c.); e. g. נָעַמְדָה *Nā-ḥam-dá*, not נַעֲמָדָה, Isa. l. 8.

But if such *Shĕvá* itself have arisen out of one of these substitutes, *Dāgésh* will be inscribed; as, יִחְפֹּץ *Yakh-póts*, Deut. xxv. 7.

4. The affixed pronouns הֵ, כֶם, כֶן, never receive *Dāgésh lene*: the letters בְּגַדְכְּפַת preceding וּת; as, מַלְכוּת *Mal-kúth*, עֲבֹדוּת *Ḥav-dúth*, יַלְדוּת *Yal-dúth*. So also בְּגֶד, and נֶגֶד, when receiving any asyllabic augment, the latter in נֶגְדָה *Neg-dá* only, Ps. cxvi. 14;* בִּגְדוֹ *Big-dó*, 2 Kings ix. 13, &c., to which a few others might be added.

112. *Dāgésh*, in its capacity of reduplicating certain letters, is sometimes found at the beginning of words; as, מַהֲדָרָה pronounced *Maz-zé*, מֹשֶׁה לֵאמֹר *Mō-shel Lē-mór*, &c., in which case it is purely euphonic. So also in מִקְדָּשׁ *Mik-kĕdásh*, for מִקְדָשׁ *Mik-dásh*, Exod. xv. 17; וָאֶפְרְחָה *Vá-ek-kĕré-hā*, for וָאֶפְרָחָה, &c.

113. And, on the contrary, there are a few instances, particularly in verbs having one of the liquids either for the second, or the two last radicals, in which every letter is written at length; as, צְלָלוֹ *Tsil-ló*, Job xl. 21; חָנְנֵנִי *Khon-né-nī*, Ps. ix. 14; not צָלוֹ or

* Which, however, Ib. ver. 18, has *Dāgésh*, נֶגְדָה.

תָּנִּי: and others in which it is omitted, contrary to analogy; as, שִׁלְחָה for שִׁלְּחָה *she sent*; הַלְלוּ for הַלְּלוּ *praise ye*; חָזְקָם for חֲזָקֻם, Exod. v. 14, &c.

114. The following anomalies occur in the vowels occasionally, when coming in contact with *Dāgésh* either EXPRESSED or IMPLIED, &c. The vowel (-) coming before a guttural letter, and containing an implied *Dāgésh* (Art. 109.) is, for the sake of Euphony, often changed into (ֲ); as, אֲחָד (masc.) and אַחַת (fem.) *one*; חֲדָרִים for חַדָרִים, or more commonly הָרִים *mountains*; לֲהָבוֹת *flames*; גֲחָלִים *embers*; פֲּחָה *a leader*; הָעָרִים *cities*; יִחַבֶּחָם *he repented himself*; תִּתְחַבָּחֲלוּ *ye become possessed*; הִפְּחֲרוּ *they became purified*; הֲאַתָּה *is it I?* &c. In some instances, (-) coming before *Dāgésh forte* is changed into (·) *Khīrík*; as, בִּתּוֹ *his daughter*, from בַּת (rather from בִּנְתּ; Arab. بِنْتٌ), Gen. xxix. 6; סִרְנִים *thorns*, from סִלֵּג, 2 Sam. xxiv. 22. In the same manner, גַּת *a wine-press*; חַת *consternation*; מַד *measure*; מַסָּב *circuitous*; מַס *tribute*; מַזּוּז *door-post*; פַּת *morsel*; and צַד *the side*, change (-) into (·) upon receiving any asyllabic augment. The same takes place with the verb מוּת *dying*, when found in the conjugation *Hiphhíl*; as, הֲמִתֶּם *ye put to death*, for הַמַתֶּם, Numb. xvii. 6, &c. The same is also found to prevail in the following verbs with syllabic augments; viz. יְלִדְתִּיךָ for יְלַדְתִּיךָ *I have begotten thee*, Ps. ii. 7, &c.; יִרְשֻׁתָם for יִרַשְׁתֶּם *ye shall possess*, Deut. xi. 8, &c. These all, however, may be considered as arising either for the sake of euphony, out of the etymology, or else from the mere mistakes of the copyists.

LECTURE IV.

ON THE GENERAL USE AND SITUATION OF THE ACCENTS.

115. Of the origin and use of these accents very little can now be said with any degree of certainty. Much labour and learning, indeed, have been bestowed on their investigation; but, after all, the conclusions arrived at are beset with so much uncertainty, that some of the best Grammarians both Jewish and Christian have confessed that they knew but little on the subject.* We must, therefore, be content with the common rules respecting them, and here, with those only which are generally found to interfere with the vowels of the text.

116. These accents (Art. 60.) are said to have two offices; the one *Tonic*, that is, having the power to moderate the tone of voice in which any portion of the Scripture is to be read; the other *Euphonic*, that is, when added either for the purpose of giving a kind of secondary accent to words, or of regulating the syllables. It seems most likely, however, that they are added generally, for the purpose of filling up the system, as to perfect or imperfect vowels, and of obviating a great number of anomalies, which would otherwise occur.

On the Tonic Accent.

117. The Tonic accent may be any one of those found in the table (Art. 59.): and it will always be found either *expressed*, or *implied*,† on the penultimate or ultimate syllable of every word. When on the penultimate, the word is said to be מִלְעֵיל *Milhél;* when on the ultimate, מִלְרַע *Milráh*. The following are the general rules for its insertion.

All words the penultimate vowel of which is *imperfect* and has not a consonant immediately following it, will have the Tonic

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* See my reply to Dr. Laurence, entitled, "A Vindication of certain Strictures," &c. Cambridge, 1822, p. 17, &c.

† That is, if the accent be one of those not placed on the regularly accentuated syllable, it must be considered as giving emphasis either to the penultimate or ultimate, according to the analogy of the word.

accent on that syllable. Of this kind are all duals, and segolate nouns; nouns having the feminine affix הָ (*thy*), attached to dual or plural forms; and all nouns having terminations peculiar to the segolate forms: as, יָדַיִם *both hands*, Gen. xxvii. 22; צַיִד *hunting*; כֶּסֶף *silver*; עֵינַיִךְ *thy eyes* (fem.), Cant. i. 15; מַרְאַיִךְ *thy appearances*, Ib. ii. 14; בַּצֶּלֶת *a rose*; מְקֻטֶּרֶת *perfumed with incense*, Ib. iii. 6, &c.

The reason is obvious; the penultimate syllable is in all these cases imperfect, the addition of the accent is, therefore, necessary for the purposes of syllabication (Art. 33. 43.).

Segolate nouns having the penultimate vowel perfect, will, on account of their peculiar character, retain the accent on that syllable: as סֵתֶר *concealment*; מָוֶת (for מָוֶת) *death*; בָּהוּ (for בָּהוּא) *emptiness* (See Art. 43. note). Also proper names ending in הוּ: as, צִדְקִיָּהוּ *Zedekiah*.

2. Nouns receiving a *syllabic* pronominal affix, and at the same time a vowel of union (Art. 123. 1.), or, having likewise a paragogic נ *Nun*, will have the accent on the penultimate of the word so formed: (The pronominal affixes usually termed grave, i. e. כֶם, כֶן, הֶם, הֶן, are excepted) e. g. שָׁפְטֵנִי *Judge me*, Psalm xliii. 1; נַפְשֵׁנוּ *our soul*; עָלְחוֹ *its leaf*, Ps. i. 3; תְּחַדְּהוּ *thou rejoicest him*, Ps. xxi. 7; יַחְשְׁבֶהָ *he imputes it*, Gen. xv. 6; פָּנֶימוֹ *his face*, Ps. xi. 7; כְּנָפֶיךָ *thy wings*, Ps. xvii. 8; אוֹכִיחֶךָ *I rebuke thee*, Ps. l. 8; קְרָאתִיךָ *I have called thee*, Ps. cxix. 146; יוֹדוּךָ *they praise thee*, Ps. lxvii. 6; תְּדַפֶּנּוּ it (the wind) *dispelleth it*, Ps. i. 4. With the paragogic נ of plural verbs: יְשַׁחֲרֻנְנִי *they seek me early*, Prov. i. 28; יְשָׁרֻתוּנְךָ *they serve thee*, Isa. lx. 7; יִלְפְּדֻנּוּ *they take him*, Prov. v. 22.

3. Verbs terminating (i. e. in the process of conjugation) in the pronominal syllables תָּ, תִּי, נוּ, and נָה; as חָפַצְתָּ* *thou art willing*, Ps. xl. 7; בִּשַּׂרְתִּי *I have announced* (good tidings), Ib. v. 10; שִׁקַּרְנוּ *we have dealt falsely*, Ps. xliv. 18; תִּבֶאינָה *they* (fem.) *shall come*, Ps. xlv. 16.

4. *Asyllabic* afformatives are subject to the same rule, in the

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* These cases ought, regularly, to be pointed, חָפַצְתָּ, i. e. with (ֻ) with the second syllable. The Jews however seem to have pointed verbs with (-), for the purpose of distinguishing them from nouns; as, פָּקֹד instead of פָּקֻד, and by this means an anomaly has been introduced among the syllables.

conjugation *Hiphhil:* as, הוֹחִילִי *hope thou* (fem.), Ps. xliii. 5; הוֹשִׁיעָה *it* (fem.) *brought salvation*, Ps. xliv. 4. Also in the surd and concave verbs: as, סְבוּ *surround ye*, Ps. xlviii. 13; מָטוּ *they move*, Ps. xlvi. 7; likewise when these affixes are joined to the third person singular and plural of the preterite of verbs: as, פְּקָדַנִי *he visited me;* שְׁמָפָתְנִי *it* (fem.) *hath overwhelmed me*, Ps. lxix. 3; אֲהֵבַתְךָ *she hath loved thee*, Ruth iv. 15; סְבָבוּנִי *they surrounded me*, Ps. xviii. 6.*

5. When the paragogic ה is added to nouns, pronouns, or particles, it exercises no influence on the accent, for the most part. In such cases, therefore, the accent will be in the penultima: as, אֶפְרָתָה *Ephratah*, Gen. xxxv. 16, &c.

118. The tonic accent will have its place on the last syllable of words, in the remaining cases, which are then termed מִלְרַע *Milrah*, and are as follows:—

1. All words ending with a consonant preceded by a perfect vowel by analogy: as, גָּדֹל *great;* מָאוֹר *luminary;* בָּנִים *sons;* בָּנוֹת *daughters.* The same is the case when any of the אֲהֵוִנִי letters are thus situated, being then considered as consonants: as, שָׁנָה *a year;* מַצֵּבָה *a pillar:* and even ה preceded by (ֵ), as, יִהְיֶה *he is*, &c.

2. All words ending in one of the grave affixes: as, דָּמְכֶם *your blood;* אֲבִיהֶם *their father;* תִּהְיוּן *ye shall be*, Gen. iii. 5.

3. Verbs having no affixed pronoun: as, לָקַח *he took;* יִקָּרֵא *he is called.*

4. Verbs taking the asyllabic afformatives הָ, וּ, and יִ: as, שָׁקְטָה *it is quiet;* פָּקְדוּ *they visited;* סְתָרִי *hide thyself* (fem.); and finally, all words not comprehended in any of the preceding rules (i. e. Art. 117.).

On certain Anomalies as to the situation of the Accent, and on the changes effected by it on the vowels and consonants of words.

119. These generally take place, when the illative particle וְ† is prefixed to verbs, in which case, 1st, the Tonic accent which is

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* These particulars will hereafter be illustrated by tables.

† Usually termed *Vaw conversivum*, but which corresponds to the Arabic ف or ز, *therefore*, &c.

proper for the penultimate vowel in the past tense (Art. 117. 3.), will be removed to the ultimate: and, 2dly, *vice versa*, the accent proper for the ultimate in the present (Art. 118. 1.) will be removed to the penultimate: as, 1st, וְקִדַּשְׁתִּי *so I will consecrate* (for קִדַּשְׁתִּי), Exod. xxix. 44; וְנֶאֱסַפְתָּ *so thou shalt be gathered* (for נֶאֱסַפְתָּ), Numb. xxvii. 13; וְהִבְדִּילָה *so it shall divide;* וְהֵבֵאתָ *thus thou shalt bring*, Exod. xxvi. 33; וְרַבָּה *so she shall increase*, Isa. vi. 12; וְשַׂמְתָּ *therefore thou shalt place*, Lev. xxiv. 6; וְשָׁבָה *so she shall return*, Lev. xxii. 13; וְשָׂמוּ *thus they shall place*, Numb. vi. 27; וּבָאתָ *so thou shalt enter*, Gen. vi. 18.

2. This rule, however, is often disregarded: as, וְלָקַחְנוּ *so we took*, Gen. xxxiv. 17; וְהָלַכְנוּ *and we will depart*: particularly in verbs having a quiescent letter for the third radical; as, וְיָרֵאתָ *and thou shalt fear*, Lev. xix. 32; וְגָלִיתִי *and I will reveal*, 1 Sam. xx. 12; וְגָלִיתָ *and thou shalt go into captivity*, Ezek. xii. 3. With some having the medial radical letter quiescent: as, וְנַסְתָּה *and thou shalt flee*, 2 Kings ix. 3.

3. In the next place, the accent will be removed from the ultimate to the penultimate syllable of *the present tense*, when the illative particle ו is prefixed, and when the form of the verb will allow of the change: e. g. וַיִּפְקֹד (for יִפְקֹד) *so he is visited.* But in the third person plural masc. it will keep its place: as, וַיִּפְקְדוּ (from יִפְקְדוּ). The same holds good also in the form יִפְקֹד: as, וַיִּפְקֹד *so he visits.*

Corollary. Hence it will follow, that the accent being removed from the last syllable, the ultimate vowel must necessarily become *imperfect* (Art. 33.): as, וַיִּגַּף *and he was struck* (for יִגַּף); וַיֹּאמֶר (for יֹאמֶר) *and he said;* וַיָּמָת *and he died* (for יָמוֹת or יָמוּת); and so of others.

4. In the conjugation termed *Hiphḥíl*, as it will be seen hereafter, the terminating vowel is either (ִ.) or (ֶ·). Whenever, therefore, the accent is drawn back, by this or any other rule, the imperfect vowel will be (ֶ·) not (ִ·): as, וַיָּקֶם *so he raised* (from יָקֵם or יָקִים). So וַיָּלֶן *so he lodged* (for יָלֵן or יָלִין), Gen. xxviii. 11, Josh. viii. 9; וַיָּנַח *so he rested* (for יָנַח or יָנִיחַ), Exod. x. 14, where (-) is taken on account of the guttural letter following. (Art. 45.)

In one instance, however, we have וַתָּרֶץ (for תָּרֵץ, root רצץ) *and she broke*, Judg. ix. 53.

5. When, however, the last letter of the root happens to be one of the אֲהֲוִי letters in a state of quiescence, the perfect vowel will occasionally remain: as, וַיָּבֵא *and he brings*, Gen. iv. 3.

6. In many cases, also, this removal of the accent is altogether neglected: as, וָאֵשֵׁב *so I sit*, 1 Kings viii. 20, &c.

7. In consequence of this removal of the accent, the terminating vowel of the present tense of verbs is changed (No. 3. above), and entirely rejected with the consonant following, when that is quiescent: e. g. יִגֶל for יִגְלֶה (Art. 74.); and, by 108, the former will be יִגֶל, which is termed *Apocope*.

8. Again, the accent is occasionally removed from the ultimate to the penultimate syllable both in the present tense and in the imperatives of verbs, for the purpose of expressing *prohibition*, *forbearance*, *exhortation*, *wishing* or the like, with the greater emphasis; as, אַל־תָּשֵׁב *turn not away*, 1 Kings ii. 20 (for תָּשֵׁב); אַל־תּוֹכַח *chastise not*, Prov. ix. 8 (for תּוֹכֵחַ); אַל־תּוֹסֵף *add not*, Prov. xxx. 6 (for תּוֹסֵף, where the vowel of the medial radical is also rejected though not followed by a quiescent ה); אַרְוֶךָּ *I will water thee* (for אַרְוֶיךָּ, the root being רוי, usually רוה, in which case the final radical letter generally returns. In this case the י is doubled because the verb is in the conjugation *Pi'hél*). So הִשָּׁמֶר *observe* (for הִשָּׁמֵר); הָבָה *give*, &c. Gen. xi. 3, 4 (for הָבָא Gen. xxix. 21).

9. So in verbs having the third radical letter a quiescent ה: as, יֶרֶד *let him rule* (for יִרְדֶּה); יִמַּח *let him be blotted out* (for יִמְּחֶה), Ps. cix. 13; יַפְתְּ *may he dilate* (for יַפְתֶּה), Gen. ix. 27; יְהִי *let it be* (for יִהְיֶה), Gen. i. 3; אַל־תִּשְׁתְּ *drink not* (for תִּשְׁתֶּה), Lev. x. 9; אַל־יֵרָא *let it not be seen* (for יֵרָאֶה), Exod. xxxiv. 3; אַל־תֶּרֶף *relax not* (for תַּרְפֶּה; where the verb takes the form of a segolate noun, see Art. 108); אַל־תְּהִי *be not* (for תִּהְיֶה); and so of others. But it may here be remarked, as before, that the common form of the verb and usual position of the accent are often adopted: as, אַל־אֵרְאֶה *lest I should see*, Gen. xxi. 16; אַל־יִרְאֶה *lest he should see*, Job iii. 9.

10. Examples of imperatives subject to Apocope: גְּל *reveal thou* (for גְּלֵה in *Pi'hél*); הַךְ *smite thou* (for הַכֵּה), Amos ix. 1; הֶרֶב *multiply thou* (for הַרְבֵּה in *Hiphhil*. Here the form assumed is that of a segolate noun, the first vowel becoming (ֶ), in order to accommodate itself to the sound of the second, Art. 108.), Ps. li. 4.

So הַעַל* *cause thou to ascend* (for הַעֲלֵה), Exod. xxxiii. 12; הִתְחַל *feign thyself* (to be) *sick* (for הִתְחַלֵּה), 2 Sam. xiii. 5.

11. It frequently happens in verbs ending with a radical ה (for י) and receiving some asyllabic augment, that not only is the accent drawn back, as in the cases above mentioned (No. 8.), but the *original* radical letter also appears: as, חָסְתָה *it* (fem.) *hath trusted* (for חָסְתָּה according to the general paradigma, from the root חָסָה for חָסַי), Ps. lvii. 2. So יִשְׁלָיוּ *they are tranquil* (for יִשְׁלוּ, root שָׁלָה or שָׁלַי, whence regularly יִשְׁלָיוּ), Ps. cxxii. 6, &c.; יֵאֲתָיוּ *let them come* (for יֵאָתוּ, root אָתָה or אָתַי), Ps. lxviii. 32; חַתָיוּ *bring ye* (for הַאתוּ, Art. 73.), Jer. xii. 9.

12. In a few instances this drawing back of the accent also takes place in nouns and particles: as, רַבָּתִי עָם *numerous art thou* (in) *people* (for רַבָּתְי). So רַבָּתִי בַגּוֹיִם *great art thou among the nations;* שָׂרָתִי בַּמְּדִינוֹת *a princess art thou among the provinces,* Lam. i. 1. In like manner we have לָמָּה, לָמָּה, or לָמָּה *why?* (for לָמָּה, לָמָּה, or לָמָּה), where, according to Schrœderus,—"subest adfectus exprobrantis, vel conquerentis, vel alius similis." To these he adds, אָנִי *I* (for אֲנִי), Ezek. xvii. 22.†

120. Again, the accent will be withdrawn from the ultimate to the penultimate syllable, in order to avoid the concurrence of two *Tonic accents,* which would happen when the following word is a monosyllable with an accent, or a dissyllable with an accent on the penultima. But here, the penultimate vowel of the former of such two words, will remain *perfect:* as, פָּתַח צוּר *he opened the rock* (for פָּתַח), Ps. cv. 41; אֲלַךְ לִי *I will betake me,* Cant. iv. 6; הֲתָהִיתָה זֹאת *has this come to pass?* (for הֲתָהְיָתָה) Joel i. 2; אֲחֹתִי הִיא *she* (is) *my sister,* Gen. xx. 2; וְנָתַן לְךָ *and he will give thee,* Deut. xix. 8; יָגֵל מְאֹד *he will exult exceedingly,* Ps. xxi. 2.

2. Verbs, receiving any *asyllabic* augment, and on that account rejecting any of their primitive vowels, will, upon the removal of the accent by the above-mentioned rule, restore such rejected

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* These Imperatives are probably nothing more than primitive abstract nouns, termed Segolates, enounced with some energy.

† The principles which regulate this retraction of the accent, and the consequent *apocope,* will be considered in the Syntax.

vowel: as, תְּהָתֵלּוּ בוֹ* *ye shall delude him* (for תְּהָתֵלּוּ), Job xiii. 9; תֵּאָהַבְנָה רִיק *ye will love vanity* (for תְּאֶהֱבוּן), Ps. iv. 3; חָסָיוּ בוֹ *they trusted in him* (for חָסְיוּ regularly, but חָסוּ according to the tables for these verbs).

3. Should, however, this drawing back of the accent with the consequent change of the ultimate vowel tend to destroy or obscure the original form and signification of the word, no such change will take place: as, תַּעֲלֻמוֹת לֵב *the hidden things of the heart* (not תַּעֲלֻמֹת with *Kāméts Khātúph*); לְעֹבֵר יָם *passing over the sea* (not עֹבֵר).

4. The accent will frequently fall on the penultimate instead of the ultimate syllable in words which conclude a sentence, or a member of a sentence. These accents are, for the most part, *Silluk*, *Athnákh*; and, in the poetical books, *Mercá* with *Mahpák* (Art. 59.).

5. In many of these cases, the removal of the accent will occasion no change whatever in the vowels: as, נוֹשָׁבָה (for נוֹשְׁבָה) *inhabited*, Jer. vi. 8; עָרֵי (for עָרְיוּ) *make bare*, Ps. cxxxvii. 7; כָּלוּ (for כָּלְיוּ) they *are consumed*, Ps. xxxvii. 20, &c.

6. But, in those persons of the verb which are formed by some asyllabic augment, or have the paragogic ה, and in which the second vowel of the root has been rejected, the accent, taking that syllable, will restore such vowel: as, קָרְבָה (for קָרַבְה from the root קָרַב) *she hath approached*, Zeph. iii. 2; יָכְלוּ (for יָכָלוּ, root יָכַל) *they were able*, 2 Kings iii. 26; תִּשְׁמְרוּ (for תִּשְׁמְרוּ, root, i. e. form for the Pres., שְׁמֹר) *ye shall keep*, Exod. xxxi. 13. So אֵלְכָה (from אֵלֵךְ) *I will walk*, Gen. xxx. 26; סַפְּרִי (from סַפֵּר) *recount ye*, Joel i. 3; לְכִי (for לְכִי, from לֵךְ) *go thou*, fem., &c.

7. When the original final vowel is (-) it will generally become (ר) when thus accompanying the accent: as, הָלְכָה *she departed* (from the root הָלַךְ), Is. xlvi. 2. So נִלְקְחָה (from נִלְקַח) *it was taken*, 1 Sam. iv. 17; וְאִישְׁנָה (from אִישַׁן) *and I sleep*, Ps. iii. 6; נְדָעָה (from נָדַע) *let us know*, Is. v. 19; צְעָקִי (from צָעַק) *cry thou* (fem.), Jer. xxii. 20; תְּמָהוּ (from תְּמַהּ), Is. xxix. 9.

8. But, when a paragogic נ follows the *asyllabic* augments וּ or

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* The *Dagesh* found here in the ל has, perhaps, been introduced for the sake of euphony only, (Art. 112.)

יֹ֫, the accent usually retains its proper situation, while the second vowel of the root is restored as in the last article: as, יִלְקֹטוּן (from יִלְקָט) *they will collect;* יִבָּהֲלוּן (from יִבָּהֵל) *they will be confounded;* יִגְוָעוּן (from יִגְוַע) *they will expire,* Ps. civ. 28, 29.*

121. Segolate nouns of the form פִּקְדָּ; derived from roots having for the third radical letter a quiescent ה, will, upon taking the pause accent in the penultimate, restore the orginal vowel to the first radical: as, חֲצִי (for חֲצִי, from the primitive form חִצְיָ) *the half,* 1 Kings x. 7; מְרִי (for מְרִי from מָרְיָ) *rebellion,* Ezek. ii. 8; יְפִי (for יְפִי, from יֹפְיָ) *beauty,* Is. iii. 24.

122. Apocopated present tenses of verbs having יֹ֫ in the place of the third radical letter ה, take (ִ) for the vowel of the personal preformative, when so circumstanced as to receive the accent proper for the pause on that syllable: as, וַיְהִי (for וַיְהִיתְ from יִהְיֶה), Psalm xxxiii. 9; וַתְּהִי *and she was,* Lam. iii. 37. So יְחִי *he shall live* (for יִחְיֶה), Is. xxxviii. 21.

123. When any word with the affixed pronoun ךָ happens to be the last word of a sentence, &c., so that the accent proper for the pause will fall upon its penultimate vowel, two methods have been invented for the purpose of avoiding any disagreeable concurrence which may happen in the vowels.

1. Instead of (ְ) which is proper for affixing this pronoun, as will be seen hereafter, (ַ) is introduced as *a vowel of union:* as דְּבָרְךָ (for דְּבָרְךָ) *thy word,* Gen. xlvii. 30; נַחֲלָתְךָ (for נַחֲלָתְךָ) *thy inheritance,* Ps. ii. 8; יְשׁוּעָתְךָ (for יְשׁוּעָתְךָ) *thy salvation,* Ps. li. 14; שִׁמְךָ (for שִׁמְךָ) *thy name,* Ps. cxxxviii. 2, &c.

2. The vowel proper for this pronoun is occasionally transposed: as, הִשְׁמָדְךָ (for הִשְׁמָדְךָ) *thy destruction,* Deut. xxviii. 24; פְּאָרְךָ (for פְּאָרְךָ) *he hath adorned thee,* Is. lv. 5; צִוְּךָ (for צִוְּךָ) *he hath commanded thee,* 1 Sam. xiii. 13.

3. The particles אֵת, עִם, בְּ, and לְ, having ךָ affixed to them and receiving a pause-accent, are always subject to this rule: אִתְּךָ *thee,* Deut. xxviii. 48; אִתְּךָ *with thee,* Gen. viii. 17; עִמְּךָ *with thee,* Gen. xxix. 25; בָּךְ *in thee,* Ps. ix. 3; לָךְ *to, for,* or *of, thee,* Exod. xxxii. 34, &c., for אִתְּךָ, אִתְּךָ, עִמְּךָ, בְּךָ, לְךָ, &c.

4. The pronoun ךָ is subject to this rule even when not in

* The influence and use of this adjunct will be considered in the Syntax.

the situation for receiving a pause-accent: as, עָנְךָ *he answered thee*, Jer. xxiii. 37; for עָנְךָ.

5. When a pause-accent falls on an ultimate or penultimate (-) *Páthakh*, or on a penultimate (ֶ) *Segol*, in segolate forms, that vowel is, for the most part, changed into (ָ) *Kāméts*: as, עָמַד for עָמַד *he hath stood*; יָשַׁב for יָשַׁב *he hath sat*, Ps. i. 1, &c.; לַיְלָה for לַיְלָה *night*, Gen. i. 5; חֶרֶב for חֶרֶב *a sword*, Josh. viii. 24; עֹמֶדֶת for עֹמֶדֶת *standing*, Eccl. i. 4.

6. There are however certain exceptions: as, וַיִּצְחָק* *he laughed*, Gen. xvii. 17; עֵד *prey*, Ib. xlix. 27; יֻצַּתּוּ *they shall be set on fire*, Is. xxxiii. 12; דִּבַּרְתָּ *thou hast spoken*, Ib. xxxix. 8; בֶּטַח *security*, Prov. i. 33; אֹמֶנֶת *a nurse*, Ruth iv. 16. But these may be errors of the copyists.

7. The pause-accent will sometimes change a terminating (ֵ) into (-): as, יֵלֵךְ for יֵלֵךְ *he shall go*, Job xxvii. 21; הָשֵׁב *return, restore*, for הָשֵׁב, Is. xlii. 22; אַל־תָּלֶן (for תָּלֶן) *tarry not all night*, Jud. xix. 20.

124. *Makkáph* following a terminating perfect and mutable vowel which precedes a consonant, will change the vowel into its corresponding imperfect one: as, זְכַר־נָא (for זְכָר נָא) *remember now*; כָּל־מַלְכֵי (for כָּל מַלְכֵי) *all kings*; אֶת־הָעָם (for אֵת הָעָם) *the people*, &c.

2. But if such final vowel be immutable, no change can take place: as, לְאִישׁ־אַחֵר *to, or for, another man*, Jer. iii. 1; אוֹת־הַבְּרִית *the sign of the covenant*, Gen. ix. 12. The reason of this is; the addition of *Makkáph* deprives the word to which it is attached of its tonic accent, and this makes it necessary that the preceding vowel be imperfect, when that is possible (Art. 33.).

On the Use and Situation of the Euphonic Accent.

125. It has already been remarked, that the *Euphonic accent, Métheg*, may be considered as supplying a secondary accentuation (Art. 64. 5.), with reference to some tonic accent preceding it. Monosyllables, therefore, can never have an Euphonic accent, unless indeed they happen to precede *Makkáph*; but, in that case, they are considered as making an integral part of a compound word, and may receive the Euphonic accent according to rules presently to be laid down. Dissyllables may receive an Euphonic

* In some editions יִצְחָק.

accent; but these syllables must have a final (:) *Shĕvá* intervening: as, יִהְיֶה *he shall be*, &c.

Rules for the Insertion of the Euphonic Accent.

126. The third syllable (not ending with a consonant) of any word, reckoning inclusively from the tonic accent, will have the Euphonic accent *Métheg;* as, הָאֶחָד *the one*, Gen. ii. 11; הַהֹלֵךְ *which proceedeth*, Ib. v. 14; אִירָשֶׁנָּה *I shall possess it*, Ib. xv. 8; מֵאָבִינוּ *from our father*, Ib. xix. 32; לִלְשֹׁנֹתָם *according to their tongues*, Ib. x. 20; וּמִמּוֹלַדְתְּךָ *and from thy kindred*, Ib. xii. 1.

127. But if this third syllable end in a consonant, the Euphonic accent will be with the fourth: as, וּמֵחֶלְבֵהֶן *and of their fat*, Gen. iv. 4; וָאֶוָּתֵר *and I remain*, 1 Kings xix. 10 (where ו, being doubled by *Dāgésh*, concludes the syllable; as, וָאִוָּתֵר).

2. Perfect vowels preceding *Shĕvá*, and having no tonic accent, will, if occupying the third place from any tonic accent, (reckoning the *Shĕvá*), receive an euphonic one: as, הָיְתָה *it was*, Gen. i. 2; תֵּלְדִי *thou* (fem.) *shalt bring forth*, Ib. iii. 16; נִינְוֵה *Nineveh*, Ib. x. 11; תּוֹלְדוֹת *generations*, Ib. ii. 4; יְשׁוּפְךָ *he shall bruise* thee, Ib. iii. 15.

3. In many instances the Euphonic accent is omitted; nor is it necessary it should ever be added, if we except one case, viz. when the figure of (ר) *Kāméts* precedes *Shĕvá*, for then this vowel will be either *ā* or *o*, just as the accent is added or not: as, חָכְמָה *she was wise;* or, חָכְמָה *wisdom* (Art. 55.). In every other case, no difficulty can arise, whether the accent is added or not.

4. In some cases, however, the Euphonic accent seems to mark the substitution of an *imperfect* for a *perfect* vowel: as, גְּבָלֶךָ (for גְּבוּלְךָ *thy border*, Exod. xxiii. 31; וְיִרְאוּ for וְיָרְאוּ) *and they shall fear*, Mic. vii. 17; where it is necessary for the completion of the syllable (Art. 33.). It is, nevertheless, frequently omitted, and must be supplied by the reader, particularly before an *implied Dāgésh* (Art. 109), &c.

5. The letter ה with *Shūrék* prefixed to a word, and situated as above, with respect to the tonic accent, will sometimes be found with the Euphonic accent, and followed by one of the substitutes of *Shĕvá* where (:) would be regular: as, וְהַשְׁבֵה *and lead thou captive*, Jud. v. 12; וְתֶבַקְשִׁי *and be thou sought*, Ezek. xxvi. 21.

128. Words consisting of more than two syllables, the first of which is terminated by *Dāgésh*, will receive the Euphonic accent on that syllable: as, וַיִּשְׁמְעוּ *and they heard*, Gen. iii. 8; מִמָּחֳרָת *on the morrow*, Ib. xix. 34; הַמַּאֲכֶלֶת *the knife*, Ib. xxii. 6.*

2. This will also hold good when the *Dāgésh* is omitted: as, וַיְמַשֵּׁהוּ *and he felt him*, Ib. xxvii. 22; הַמְכַסֶּה *which covereth*, Exod. xxix. 13, &c. In all these cases *Shĕvá* is initial; and, consequently, any one of the letters בְּגַדְכְּפָת, which may happen to follow, will retain its aspiration: as, הַמְתַעֲבִים *the abhorrers*, Mic. iii. 9. Hence הַלְלוּ is to be pronounced *Hālĕlú*, not *Hallú*. Something of the same kind is observable in the words גִּבְלָהּ and וְיִרְאוּ just cited (Art. 127. 4.)

129. When any one of the substitutes of *Shĕvá* happens to be preceded by a vowel, that vowel will receive the Euphonic accent: as, נַעֲשֶׂה *let us make*, Gen. i. 26; נֶאֱמָן *faithful*, Numb. xii. 7; אָהֳלוֹ *his tent*, Gen. xiii. 3; הָאֲדָמָה *the ground*, Ib. i. 25; צֹעֲקִים *crying out* (pl.), Ib. iv. 10; וַאֲשַׁלְּחֵךְ *and I would have dismissed thee*, Ib. xxxi. 27.

2. When the substitute of *Shĕvá*, moreover, is resolved into its homogeneous imperfect vowel (Art. 106. 2.), the Euphonic accent will still remain: as, נַעֲלֶךָ *thy sandal*, Isa. xx. 2; וְיֶחֶרְדוּ *and they shall fear*, Hos. xi. 10.

130. When any imperfect vowel at the beginning of a word, precedes a (:) *Shĕvá* not accompanied by *Dāgésh forte*, it will, for the most part, have the Euphonic accent: as, מָחְבַּרְתּוֹ *its coupling*, Exod. xxxix. 20; הִשְׁתַּחֲווּ *they bowed themselves down*, Jer. viii. 2; יִתְפָּרְקוּ *they broke off*, Exod. xxxii. 3; מִתְיַהֲדִים *becoming Jews*, Esth. viii. 17. Hence we have יִחְיֶה, תִּחְיֶה, יִחְיֶה, תִּחְיֶה, &c., from the verbs חָיָה *become*, and חָיָה *live*. But, in these cases, the accents do not interfere with the syllabication (See Art. 43.).

131. On some occasions, other accents are found to occupy the situation of *Métheg*. These are, ֒ *Mūnákh*, ֓ *Kadmá*, ֑ *Mercá*: as, וְעֵצִים *and the pieces of wood*, Gen. xxii. 7; וְאַהֲרֹן *and Aaron*, Exod. vii. 7; וְהַכֹּהֵן *and the priest*, Levit. vii. 8; לְמַלְכִּיאֵל of

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* The Student must not be surprised, if he finds the different editions of the Bible vary on these points.

Malchiel, Numb. xxvi. 45. In these cases we have *Mūnákh* or *Kadmá* in the place of *Métheg*, followed by *Zāképh Kātón*. In וַיֵּלְכוּ *so they proceed*, Numb. xxii. 7, *Kadmá* is followed by *Géresh*; and, Ib. xxxii. 39, we have it again, coupled with *Métheg*, in some editions: as, וַיֵּלְכוּ, which, with many similar examples, is perhaps to be ascribed to the carelessness, hurry, or whims, of the copyists.

2. In the following examples we have *Mercá* ֥ in the place of *Methég*: as, כְּלֻכְבֵי *like the stars*,* Exod. xxxii. 13; וַיִּטְמְנֵהוּ *so he hides him*, Exod. ii. 12.† In these cases *Mercá* is found with *Tiphkhá* for its tonic accent.

3. In a few instances *Yérakh* ֤ or *Yéthîv* ֢ is found in the place of *Métheg*; as, מִמַּעֲצוֹתֵיהֶם *from their counsels*, Ps. v. 11; שֶׁאֲהֵבָה *whom it* (fem.) loves, Cant. 1. 7. In the last case, however, שֶׁ stands for אֲשֶׁר, and may therefore take any tonic accent. In numerous cases, as the student will find, many of these rules are never applied; and, in many others, as already remarked, the printed copies of the Hebrew Bible differ, as do also the MSS. In many too, neither the syllabication nor the sense of the passage, is affected by these accents, whence it should seem probable, that they have been added merely for the purpose of regulating the tone of voice in reading or chanting the text.

On the Use and Position of MAKKAPH.

132. Learned men are not agreed whether this mark is, or is not, to be ranked among the accents. Some have argued that it ought, because it is always found to supply the place of an accent. Others, again, that it ought not; because it is universally found to deprive the word to which it is attached of its tone-accent. That it is equivalent in effect to an accent, I think, both parties allow: and, if I mistake not, its depriving the word to which it has been attached of its tone-accent, seems to make for the hypothesis, that it ought to be considered as performing the functions of such accent. It seems to me, therefore, but a loss of time to argue against its being *termed* an accent.

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* In some editions כְּלוֹכְבֵי regularly.

† Which is also with *Métheg* in some editions.

Rules for its Use and Insertion.

133. Words immediately connected with each other, either in signification or by grammatical construction, are frequently connected by *Makkâpk*, the former being then deprived of its tone-accent: as, נְאֻם־יְהוָֹה *Jehovah's word*, Amos ii. 16; טְהָר־לֵב *pure of heart*, Prov. xxii. 11; וַיֵּט־שָׁם *and he pitched* (his tent) *there*; בֶּן־מְעַט *a little son*, 2 Sam. ix. 12; בֶּן־אֶחָד *one son*, 1 Sam. xxii. 20; כָּל־גָּבֹהַּ *every high thing*, Job xli. 26; יִגְבְּלֶנּוּ־אֹתוֹ *it shall limit it*, Josh. xviii. 20; גַּם־לְאִישָׁהּ *even to her husband*, Gen. iii. 6; פֶּן־תְּדַבֵּר עִם־יַעֲקֹב מִטּוֹב עַד־רָע *lest thou speak with Jacob* (any thing) *from good to bad*, Gen. xxxi. 24; אֲשֶׁר־קָרָא *which he called*, Gen. xxvi. 18. So, גַּן־בְּעֵדֶן *a garden in Eden*, Gen. ii. 8; בְּשׁ־חָלְאָה *come hither*, Ib. xix. 9; בָּא־לָגוּר *he came to sojourn*, Ib.; וַיְהִי־עֶרֶב *and the evening was*, Ib. i. 5, &c., to which many others might be added, in which two, three, or even four words, are thus connected (see Art. 65.). In all these cases, the last word only in the connection will have the tone-accent.

2. Since then the tone-accent is in all these cases taken away, words so connected, ending in a perfect mutable vowel, and followed by a consonant, will generally take the correspondent imperfect one in that syllable: as, כָּל־גָּבֹהַּ *every high thing*, instead of כֹּל גָּבֹהַּ; בְּשׁ חָלְאָה *come hither*, for בְּשׁ חָלְאָה; זְכָר־נָא *remember, pray*, Isa. xxxviii. 3, for זְכָר נָא; שְׁמָר־תָּם *preserve integrity*, Psalm xxxvii. 37, for שְׁמֹר תָּם (Art. 124.).

3. In the following and similar cases, the terminating vowel of the preceding word is immutable: as, בְּנוֹת־לוֹט *the daughters of Lot*, Gen. xix. 36; גִּבֹּר־צַיִד *great* (in) *hunting*, Gen. x. 9; יִגְבְּלֶנּוּ־אֹתוֹ *it* (the Jordan) *shall limit it*; לֵב־דָּוִד *David's heart*, 2 Sam. xxiv. 10, where לֵב is put for לֵבָב; תֵּת־פִּחָהּ *the giving of its* (fem.) *strength*, Gen. iv. 12, תֵּת being put for תְּנָת.

4. We have, however, Prov. xxii. 15, בְּלֶב־נָעַר *in the heart of a child*. We also have, Gen. xvi. 13, שֹׂם־יְהוָֹה, and, Ib. 15, שָׂם־בְּנוֹ, which, with similar instances, may perhaps be referred to the carelessness of the copyists.*

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* The most complete list of these exceptions is given in the second volume of the Heb. Gram. by Guarin, pp. 320—1, 2.

134. *Makkáph* is inserted in the following cases:—

1. Particles, which from their nature can never have a *distinctive** accent, are mostly connected with other words by the mark *Makkáph:* as, גַּם־לְאִישָׁהּ *even to her husband;* בְּתָם־לְבָבִי *in the integrity of my heart,* Gen. xx. 5, &c.

2. When words are to be construed together the tone-accents of which would concur; i. e. when the accent of the preceding word is on the last syllable, and the following word is either a monosyllable or a dissyllable having the accent on the penultimate, then, in order to avoid such concurrence (Art. 120.), such words are to be connected by *Makkáph:* as, זַרְעוֹ־בוֹ *its seed* (is) *within itself,* Gen. i. 11, instead of זַרְעוֹ בוֹ. So וַיְחַבְּקֵ֥הוּ וַיִּשַּׁק־לוֹ *so he embraced him, and kissed him,* Ib. xxix. 13, instead of וַיִּשַּׁק לוֹ, &c.; וַיְהִי־עֶרֶב *so evening was, and morning was,* Ib. i. 5, instead of וַיְהִי בֹקֶר, &c. The remaining rules, usually given by the grammarians, may be resolved into one or other of the preceding.

3. In any of the above cases, the Euphonic accent may be appended to the former of such words, according to the rules already laid down (Art. 126, &c.).

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* See the last Lecture in this work.

LECTURE V.

ON THE CHANGES WHICH TAKE PLACE IN THE TERMINATIONS OF WORDS, IN CONSEQUENCE OF THE FORMATION OF THE FEMININE FROM THE MASCULINE GENDER; OF THE DUAL OR PLURAL FROM THE SINGULAR NUMBER; AND OF THE STATE OF DEFINITE CONSTRUCTION.

Of the Formation of the Feminine from the Masculine Gender.

135. It should be premised that in the Hebrew Language there are but two genders, viz. the Masculine, and the Feminine.

2. The Masculine is generally restricted to nouns signifying the proper names or offices of men: as, דָּוִד *David*; עֻזָּא *Uzza*; פֶּחָה or פַּחַת *a governor*; קֹהֶלֶת *a preacher*, &c., whatever be their termination.

3. Also to words signifying *People, Rivers, Mountains*, or *Months*: as, יִשְׂרָאֵל *Israel*; יַרְדֵּן *Jordan*; סִינַי *Sinai*; נִיסָן *Nisán*, &c., without reference to their termination.

4. Words ending in any radical letter (not included in No. 5.), also those ending in ה preceded by (ֹ), and others terminating in י, ם, or ן, servile, will be of the masculine gender: as, דָּבָר *a word*; מֶמְשָׁל *dominion*; שָׂדֶה *a plain*, or *field*; מַרְאֶה *vision*; עִבְרִי *a Hebrew*; פְּדְיוֹם *redemption*; שֻׁלְחָן *a table*; קָרְבָּן *an offering*.*

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* The exceptions are: אֶבֶן *a stone*; אַגָּן *a bowl*; אֶפְעֶה *a viper*; אַשּׁוּר or אַשּׁוּר *a step, pace*; בְּאֵר *a well*; גֹּרֶן *a corn-floor*; חֶרֶב *a sword*; יָתֵד *a stake, post*; כַּד a vessel so called: כּוֹס *a full cup*; כִּכָּר *a talent*; מַחֲבַת *a frying-pan*; נֹגַהּ *light*; נַעַל *a sandal*; סֹלֶת *flour*; עָב *a cloud*; עַיִשׁ *a star* so called; עֶרֶשׂ *a bed*; פַּת *a morsel*; צָפוֹן *the north*; שֹׂלְו *a quail*; תֵּבֵל *the world*; חֲמוֹר *an ass*; לֶחֶם *bread*; מָגֵן *a shield*; עֶרֶב *the evening*, which are all feminine.

5. Feminine nouns are the proper names of women, as well as words designating their offices; the names of *regions* or *cities*, and nouns signifying the parts and double members of the body, whatever be their terminating letters; e. g. רָחֵל *Rākhél*; מִיכַל *Mīkál*; שֵׁגַל *a consort*; מוֹאָב *Mōáb*; אֱדוֹם *Ĕdóm*; חֶבְרוֹן *Khebrón*; יְרוּשָׁלַיִם *Yĕrūshāláim*; בֶּטֶן *the belly*; אֹזֶן *the ear*, &c. This distinction, therefore, arises from the signification not from the form of the word: cities and regions being considered perhaps as mothers, and so of others.*

6. Nouns ending in ־ָה or ת servile are also of the feminine gender: as, פּוֹקֵדָה or פּוֹקֶדֶת *a female visitor*; בְּהֵמָה *a beast*; מַמְלֶכֶת or מַלְכוּת *a kingdom*. So שְׁנָא for שְׁנָה *sleep*, &c.

7. Many nouns are found in both genders, which are therefore termed *common*. These generally are, 1, The names of *animals, flocks, birds:* 2, Segolate nouns not restricted to the names or offices of men: and, 3, Others designating parts of the human body: 4, Participial nouns of the form פָּקֵד: and, 5, The decimal numerals from twenty to one hundred, inclusive: e. g. 1, גָּמָל *a camel;* דֹּב *a bear;* צֹאן and שֶׂה *a flock of sheep;* צִפּוֹר *a bird:* 2, אֹרַח *a road;* רוּחַ *breath:* 3, יָד *a hand;* עַיִן *an eye;* זְרוֹעַ *an arm;* נֶפֶשׁ *the soul:* 4, חָצֵר *an enclosure;* 5, עֶשְׂרִים *twenty;* שְׁלֹשִׁים *thirty*, &c. To these several others of different forms may be added: as,

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* The exceptions are, פֶּה *the mouth;* צַוָּאר *the neck;* עֶרֶף *the back;* שֹׁר or שָׁרֵר *the navel;* עַפְעַפַּיִם *the eyelids;* עָקֵב *the heel;* דְּמוּת *likeness;* שְׁדֵמָה *a blasted field;* מִנְחָה *a meat-offering;* מוֹרָה *a razor;* מִחְשָׁה *a cucumber bed;* and צָבָא *an army*, which are all masculine. I am inclined to believe, that this termination is nothing more than a fragment of some ancient form of the feminine pronoun of the third person singular, which we also find as the inseparable feminine pronoun of the same person. See the table of inseparable pronouns, Art. 145.

אָרוֹן *a chest,* or *ark;* גַּן *a garden;* חַלּוֹן *a window;* יָצִיעַ *a couch;* יוֹבֵל *a jubilee,* &c., which are noted in the dictionaries.

136. We now come to shew how the noun of the feminine gender is formed from that of the masculine.

1. It will readily be perceived, that the names of certain offices, &c., may apply to either men or women; and that cases might occur, in which it may be necessary to designate the sex of the person, to which such word is applied. The masculine forms have already been pointed out; it will be necessary here only to shew how those peculiar to the feminine are formed from them.

2. Feminine nouns will be formed from the masculine generally by adding the termination ־ָה or ־ָת, and changing the preceding vowels of the ultimate or penultimate syllable, according as the analogy of the word (hereafter to be considered) and the rules detailed (Artt. 93, 101.) may require; e. g. טוֹב *a good man,* &c.; טוֹבָה *a good woman,* &c.; מֶלֶךְ (original form מַלְכְּ) *a king,* מַלְכָּה *a queen;* פּוֹקֵד masc. פּוֹקֶדֶת or פּוֹקֵדֶת fem. a *visitor,* or *visiting.*

3. Let us now see in what instances these different terminations are taken. It will be extremely difficult to lay down rules comprehending every possible case: we shall content ourselves therefore with the following, given by Albert Schultens.

4. Nouns ending in an *immutable** vowel will generally take the termination ־ָה: as, פָּקוּד *visited,* masc.; פְּקוּדָה fem.; טוֹב *good,* masc.; טוֹבָה fem.; גָּדוֹל *great,* masc.; גְּדוֹלָה fem.; צַדִּיק *just,* masc.; צַדִּיקָה fem.

5. Patronymics, and nouns originally ending in י, also

* What vowels are to be considered as *mutable* or *immutable,* will be shewn in the next Lecture.

ordinal numbers ending in י and falling under this rule, will double the (י) by *Dāgésh,* upon receiving this feminine termination: as, מוֹאָבִי *a Moabite;* מוֹאֲבִיָּה (or מוֹאָבִית) *a Moabitess.* So, אֲרַמִּי *a Syrian;* fem. אֲרַמִּיָּה (or אֲרַמִּית); פּוֹרִיָּה *bearing fruit;* בּוֹכִיָּה *weeping;* שְׁלִישִׁי *the third,* masc.; שְׁלִישִׁיָּה or שְׁלִישִׁית, fem.

6. Participles of the *Hiphḥil* conjugation are excepted: as, מַפְקִיד, fem. מַפְקֶדֶת, with some other nouns: as, שַׁלִּיט *a ruler;* שַׁלֶּטֶת, fem.; גְּבִיר *a master;* גְּבִירָה or גְּבֶרֶת *a mistress.*

7. Nouns receiving a final *Shēvá* (ְ) in the penultimate syllable will take ה֫ for their feminine termination: as, אָדֹם *red,* masc.; אֲדֻמָּה (for אַדְמָה) fem.; קָטֹן *little,* masc.; קְטַנָּה, fem.; נָסָב *surrounded,* masc.; נְסַבָּה, fem. So, נִגְלָה *revealed,* for נִגְלֵהָ, from נִגְלָה, masc. by contraction (Art. 73.).

8. Hence all segolate nouns will form their feminines in ה֫; as, מֶלֶךְ, for מַלְכָּה *a king,* fem. מַלְכָּה *a queen;* אֹכֶל for אֹכֶל *food,* fem. אָכְלָה; עָוֶל for עָוֶל *wickedness,* fem. עַוְלָה; or, by contraction (Art. 87. 1.), עוֹלָה; צַיִד, for צַיְדָ contracted by (Art. 87. 3.) צַיִד *hunting,* fem. צֵידָה.

9. Some nouns are found to take both forms of the feminine: as, מַמְלָכָה or מַמְלֶכֶת *a kingdom;* מִשְׁפָּחָה or מִשְׁפַּחַת *a family,* (*Páthákhs* are here taken instead of *Sēgóls* on account of the guttural ח) אַשְׁמוּרָה or אַשְׁמֹרֶת *a watch* or *guard.* So some participles and infinitives: as, פּוֹקְדָה or פּוֹקֶדֶת *visiting,* fem.; יָלְדָה or יֶלֶדֶת *bringing forth.* To which may be added the patronymics, &c. above noticed, as well as many other nouns which will be learned best from practice.

137. Nouns not subject to these restrictions will, for the most part, have their feminine forms ending in ת֫ or in some equivalent termination: as, עָטָר *a crown;* עֲטֶרֶת, fem. (which also has עֲטָרָה).

2. The terminations equivalent to ת֫ are: 1, ־וֹת: 2, ־וּת: 3, ־וֹת: 4, ־אֹת: 5, ־ָאת: 6, ־ַת or ־ֶת: 7, ־ָת or ־ֶת: as,

1, אָחוֹת *sister*, for אַחְוָת; but on account of the guttural ח, אַחְוָת, which, by Art. 87. 1, will become אֲחוֹת or אָחוֹת: 2, גָּלוּת for גָּלְוֹת, and by Art. 87. 2. גָּלוּת *exile*: 3, תַּבְנִית *a pattern*, for תַּבְנִיָת, and by Art. 87. 4. תַּבְנִית: 4, מוֹצָאת for מוֹצָאָת *finding*, by Art. 87. 5: 5, חַמָּאת for חַמָּאַת *sin* (by the same Article); 6, תֵּת for תֵּנֶת *giving*, (primitive form תִּנְתְּ, the נ being rejected by Art. 76.). So, אֱמֶת *truth*, for אֱמֶנְתְּ or אֱמֶנְתְּ: 7, לֶת for לֶדֶת *bringing forth a child*, (primitive form לְדְתְּ, and, rejecting the medial ד for the sake of euphony, we have לֶת). For the same reason, we have אַחַת for אַחַדְתְּ *one*, fem.; בַּת *a daughter*, for בַּנְתְּ or בִּנְתְּ: but זְמָרָת *a song*, has the regular Chaldaïc or Syriac termination.

On the Inflection of Nouns.

138. Three numbers are recognised by Hebrew Grammarians in the inflection of Nouns: viz. the Singular, the Dual, and the Plural.

On the Formation of the Dual Number.

1. The dual number is formed from the singular by adding the termination ־ַיִם: as, יוֹם *a day*; יוֹמַיִם *two days*; מֶלֶךְ (for מַלְךְ) *a king*; מַלְכַיִם *two kings*; מַלְכָּה *a queen*; מַלְכָתַיִם *two queens*. Instead of שְׁנַיִם *two*, we have, by contraction (Art. 87. 3.), שְׁנַיִם, and fem. for שְׁתַּיִם, שְׁתַּיִם (for שְׁנָתַיִם Art. 76.), by the same rule.

2. All feminine nouns ending in ־ָה, change ה to ת upon receiving any increment whatsoever, as also when put in *construction* with any other noun, of which more will be said hereafter: hence we have מַלְכָתַיִם as above.

3. The dual number is, for the most part, restricted to things which are double by nature or art, as the parts or double members of the body, &c. It is never found in the conjugation verbs.

4. A few instances occur in which a dual termination is added to a noun already in the plural number: as,

חֹמֹתַיִם *two walls,* Isa. xxii. 11; לֻחֹתַיִם *two tables,* Ezek. xxvii. 5.

The changes of the preceding vowels will be regulated as before (Art. 93, &c.): these will be particularly considered in the next Lecture.

On the Formation of the Plural Number Masculine.

139. Nouns of the masculine gender are made plural by attaching the *asyllabic* augment יִם־ to the singular: as, טוֹב *good,* masc., טוֹבִים plur.; מֶלֶךְ (for מַלְכְּ or מְלַכְּ) *a king,* plur. מְלָכִים; גּוֹי *a nation,* plur. גּוֹיִם (for גּוֹיִים by omission, Art. 75.) *nations;* נָכְרִי *a stranger,* plur. נָכְרִים (for נָכְרִיִים by contraction and omission, Artt. 75. and 72.). So יְהוּדִים *Jews* (for יְהוּדִיִים).*

2. In many instances, however, words of this kind are written fully: as, לְוִיִּם *Levites,* sing. לֵוִי; כּוּשִׁיִּים *Cushites* (vulgarly *Ethiopians*); כִּתִּיִּים *Chittim,* Isa. xxiii. 12; יְהוּדִיִּים Esth. iv. 7, viii. 7; כַּשְׂדִּיִּים *Chaldeans,* 2 Chron. xxxvi. 17, &c.; where the marginal reading is generally of the contracted form.

In one instance א is inserted in the place of *Dāgésh:* as, עֲרַבִיאִים for עֲרַבִּיִּים, or contr. עֲרָבִים *Arabs,* 2 Chron. xvii. 11.

3. We sometimes have the Chaldaïc termination יִן־: as, מְלָכִין *kings,* Prov. xxxi. 3; אִיִּין (for אִיִּין) *islands, continents,* Ezek. xxvi. 18, &c.

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* So שָׁנִים pl. of שָׁנִי *scarlet,* Isa. i. 18; חָפְשִׁים of חָפְשִׁי *free,* Isa. lviii. 6; פְּנִימִים of פְּנִימִי *inner,* 1 Chron. xxviii. 11, for פְּנִיִּים, &c.

The ם added to Hebrew masculine plurals, as well as the ן of Syriac and Chaldaïc ones, seems to me to have been added for the mere purpose of filling up the hiatus which would otherwise have happened. Such is the *Tanween* (ـً, ـٍ, ـٌ) of the Arabs; which, according to them, is always cut off when the word is placed in the state of *definite construction,* as is also its vicegerent the final ن of the dual and plural. ويجب تجريد المضاف عن التنوين وما يقوم مقامه وهو نون التثنية والجمع &c. *Hidayat-oon-Nahwe,* p. ٥٧ Calcutta, 1803. The Moolla Jámi considers this as the index of a complete word, which, when lost in the state of construction, is supplied by the following word. Comment. on the Káfia, p. ١٩٩.

4. The terminating letters ם, or (Chaldïac) ן, are always omitted, when the noun is in the state of *definite construction* with any following word (Art. 143.), or when any affixed pronoun is attached to it: as, מַלְכֵי אֶרֶץ *kings of the land;* מַלְכֵיהֶם *their kings*, of which more will be said hereafter. The first of these forms is termed *absolute,* the second is said to be *that of construction.*

5. In some cases also, when such plural words are not in the state of *construction*, these letters are omitted: as, חוֹסֵי בוֹ for חוֹסִים בּוֹ *those who trust in him*, Ps. ii. 12, &c.

6. We occasionally find the termination ־ֵי used instead of ־ִים or ־ִין: as, גֵּבֵי *locusts*, Amos vii. 1, Nah. iii. 17: חַלּוֹנֵי *windows*, Jer. xxii. 14; שָׂרֵי *princes*, Judg. v. 15; הָרֵי *mountains*, Zech. xiv. 5; חוֹרֵי *net works*, Isa. xix. 9; חֲשׂוּפֵי (men, &c.) *uncovered*, Isa. xx. 4; and frequently, שַׁדַּי *the Almighty;* אֲדֹנַי *Lord*, &c. But, as we find that this diphthong (־ֵי) is only another form for ־ִי (Art. 87. 3.), we may perhaps hence conclude, that this termination is nothing more than a contraction for ־ִיי, and therefore, perfectly equivalent to it in signification: but, not containing any thing superlative as some have thought. This termination has also been supposed to designate collective nouns; but, as most plural nouns may be considered as collectives, there does not seem to be any necessity for this distinction.

7. There are moreover several passages, in which ־ִי has been thought to be a plural termination: as, רֹאשׁ הַשָּׁלְשִׁי *head of the captains*, 2 Sam. xxiii. 8, which in the parallel passage, 1 Chron. xi. 11, is רֹאשׁ הַשָּׁלִישִׁים. So הַכֹּרִי וְהָרָצִים *the captains and the runners*, 2 Kings xi. 4, 19. Of this kind some suppose הַכְּנַעֲנִי Gen. xii. 6, xiii. 7; פְּרִזִּי וּפְלִשְׁתִּי 2 Sam. viii. 18, xx. 7, 23, &c. to be, while others believe the terminating (ִי) to indicate nothing more than a patronymic or gentile noun.* To these some other passages

* I am very much disposed to believe, that the plural termination attached to Hebrew nouns and verbs, is nothing more than a fragment of some word originally used to designate plurality. In the Malay, Sanscrit, and some other languages, the plural number is still formed by adding some word or words signifying *much, many*, or the like; or, by repeating the same word: as, in the Malay, *Órang bāniak*, or *Órang órang*, *many man;* or *man man*. So in Sanscrit. See Yates's Gram. p. 59.

might be added: as, פְּלִילִי Job xxxi. 28, compared with Ib. v. 11; חְצִי 1 Sam. xx. 38; חֹרִי Gen. xl. 16; עֲמִי 2 Sam. xxii. 44, Ps. cxliv. 2, Lam. iii. 14, &c.

In such cases as these, יִ־ may, according to our hypothesis, be

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In the Coptic and New Zealand also, the syllabic *ni* or *na*, which is prefixed for the purpose of designating the plural number, seems manifestly to be derived from the word *naa* or *na*, which in both these languages means *great*, *much*, or the like. In the Hebrew we find words derived from the root הָוָה or הָיָה *being*, signifying *substance*, &c.: as, הָוֹן *wealth*; הָוָה *a great misfortune, calamity*; or הַוָּה *a great deep, a bath*. In the Arabic هَوِيَ is, *inordinate affection*; هَوًى *lust, a great deep, abyss*: and hence, perhaps, יְהוָה *Jehovah, the great being*, emphatically styled ὁ ὤν, ὄν, or הוּא, as well as אֶהְיֶה אֲשֶׁר אֶהְיֶה Exod. iii. 14. So in the Sanscrit *bhŭvān*, literally and etymologically, *being*, applied to God or any great man; from the root *bhū*, *be*. Now, if we can conceive a noun of the primitive form פַּקְד, i. e. חַיִת *being, substance, much*, or the like, thus to be used, we shall have the forms חַיִת by Euphony, (Art. 108), and חַיִת by contraction, (Art. 87. 3.). Writing then דְּבַר חַיִת in the form proper for construction but in one word, and striking out the first ת by Art. 73, and the last by Art. 74, we shall have דְּבָרִי for the contracted plural form, to which the Euphonic ם or ן may be added or not: and without the (·) *Khīrīk*, דִּבָרִי, which is a form noticed above. Again, taking חַיִת, which is the *segolate* form proper for construction, and striking out the two ת *Hē's* as before, we shall have דְּבָרֵי, which is the termination proper for the *state of construction* likewise. The termination יִ־, or by contraction י, (Art. 87. 2.), may, for the sake of distinction, have been taken for the verbs from the cognate root הָוָה having the same signification: for, taking the *segolate* or primitive form הֶוֶת or הֶוֶת, we shall have הוּת by contraction; and, writing פְּקֶדוּת for פָּקְדוּת, as before, we shall have the plural terminations for some parts of the verb, as also for some nouns above noticed, which I believe are real ancient forms of nouns in the plural number, and which therefore stood in no need of correction by the Masorets.

The plural termination of the feminine nouns may have arisen from this same root: for if we take הָוָה of the form פַּקְד, and change the final ת into ת, which occasionally takes place, we shall have by contraction הוֹת by Art: 87. 1, and, for פּוֹקְדוֹת, פּוֹקְדֵי הוֹת as before.

a plural termination, the Euphonic ם being cut off: but, as it will be hereafter seen, that (יִ.) is also the termination of patronymic or gentile nouns, the context alone must be our guide in ascertaining the sense in such passages.

8. Dr. Gesenius is of opinion, that the termination יִ— is, in some cases, nothing more than an Arabism for the singular ה—: as, שָׂדִי for שָׂדֶה *a field*, Deut. xxxii. 13; Ps. viii. 8. So חוֹזַי for חוֹזֶה *a seer*, 2 Chron. xxxiii. 19, &c., but this is unnecessary.

9. Some have also supposed, that ין, and י without the Euphonic נ, are occasionally used as plural terminations: as, יְשׁוּרִין *Yĕshūrún* for *Israel*. חֹבְרֵי שָׁמַיִם to be read חֹבְרִין שָׁמַיִם (by Art. 87. 2.) *augurs*, i. e. *dividers of the heavens*. So Isa. xlvii. 13, רֻבִּי תּוֹרָתִי (רִבּוּי) *the multitude of my laws*. So יְדָעַי Ps. cxix. 79; שְׁנָאַי 2 Sam. v. 8; בְּנַי 1 Chron. vi. 11, &c. In most of these and similar passages, however, we have a various reading in the margin, which supplies the regular plural termination, יִ—.

On the Formation of the Plural Number Feminine.

140. The termination used to designate the feminine plural is וֹת—,* which like the preceding ים—, &c. is *asyllabic:* as, דּוֹר *a generation*, דּוֹרוֹת (or Art. 72. דּוֹרֹת) *generations*.

2. When the feminine singular ends in ה—, ת—, or תּ—, &c., these terminations are rejected in forming the plural: as, פּוֹקְדָה or פּוֹקֶדֶת *visiting*, (fem.) פּוֹקְדוֹת, plural.† The same may be said of the Chaldaïc termination תּ—; as, תְּהִלָּת *praise*, תְּהִלּוֹת *praises*, Ps. ix. 15, &c.

3. Feminine nouns ending in יתּ— and וֹת— take the same termination, with this difference, viz. that י, in the

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* See the note to the preceding article.

† In other words, the feminine plural is formed from the masculine singular, not from the feminine singular.

first case, is doubled by *Dāgésh:* as, עִבְרִית *a Hebrew woman,* plural עִבְרִיּוֹת (the singular being עִבְרִיָּת or עִבְרִיָּה): and in the second by prefixing י, and preserving the homogeneous imperfect vowel corresponding to ו: as, מַלְכוּת *a kingdom,* מַלְכְיוֹת *kingdoms,* as if the singular were a contraction of מַלְכוּיָה.

4. Nouns ending in ־ִית are sometimes found with their plurals formed by the addition of the plural terminations ־ִים or ־וֹת: as, חֲנִית *a spear,* pl. חֲנִיתִים and חֲנִיתוֹת; זְנוּת *fornication,* pl. זְנוּתִים, &c.

5. So also others ending in ־ֶת; as, דֶּלֶת *a door,* pl. דְּלָתוֹת; קֶשֶׁת *a bow,* pl. קְשָׁתוֹת *bows;* שֶׂפֶת (for שְׂפָה) *a lip,* pl. שְׂפָתוֹת *lips.*

141. The plural belonging to a considerable number of masculine nouns is found with the feminine termination ־וֹת, while, on the other hand, many feminine nouns are also found with the masculine termination ־ִים in the plural: as, 1st, אָב *a father,* pl. אָבוֹת; אוֹצָר *a treasure,* pl. אוֹצָרוֹת; and, 2d, אֶבֶן *a stone,* fem. pl. אֲבָנִים; אֵלָה *a fir-tree,* אֵלִים *fir-trees*; all of which the Lexicons will supply as they occur.

2. Nouns of the common gender are sometimes found with two plural forms: as, שָׁנָה *a year,* pl. שָׁנִים and שָׁנוֹת *years:* so יָמִים and יָמוֹת *days,* for יְוָמִים or יְוָמוֹת, pl. of יוֹם for יְוֹם *a day;* and, a few others have the masculine added to the feminine form of the plural: as, בָּמָה *a high place,* pl. בָּמוֹת and בָּמוֹתִים. Others again are found only in the plural number: as, פָּנִים *the face*; חַיִּים *life*; נָשִׁים *women.* Others are used in the dual only: as, רֵחַיִם *a mill;* מֹאזְנַיִם *balances,* &c.

142. Generic nouns signifying any whole species, may, in the singular number, be construed as plurals when the context requires it: as, עוֹף *fowl,* or *fowls;* טַף *child,* or *children;* צֹאן *flock,* or *flocks.*

2. Hence, nouns signifying *Metals, Liquids, Virtues, Vices,* to which may be added *Proper names,* are generally found in the singular number only: as, כֶּסֶף *silver,* זָהָב *gold,* יַיִן *wine,* יִצְהָר *oil,* חָכְמָה *wisdom,* נְבָלָה *foolishness,* שִׂנְאָה *hatred,* מֹשֶׁה *Moses,* צִפֹּרָה *Zipporah,* יִשְׂרָאֵל *Israel,* &c.

3. We have, nevertheless, תְּבוּנוֹת *understandings*, אֲהָבִים *loves*, חֲסָדִים *graces*, כְּעָשִׂים *angers*, חָכְמוֹת *wisdoms*, &c.; but, in these cases, the signification is intensitive.

4. Nouns implying age are mostly found in the plural number: as, נְעוּרִים *childhood*, עֲלוּמִים *youth*, זְקוּנִים *old age*, &c. We have, nevertheless, יַלְדוּת for *childhood*, and עַלְמוּת for *youth*, to which some others might be added.

5. Words ending in וּת and וּת, generally denote the state in which any person or thing is said to be. Hence יַלְדוּת will signify the *state of childhood;* these words therefore need not be put in the plural number. In the other case, the word שָׁנִים is probably understood; we shall therefore have נְעוּרִים for שְׁנֵי נְעוּרִים *childish years;* and so of others, which will account for the apparent anomaly.

The nouns generally found in the dual number have already been pointed out (Art. 138. 3.).

On the Changes found to take place in Nouns when put in the Definite State of Construction.

143. By the *definite state of Construction* is meant, the juxta position of two or more nouns not meaning the same thing, when the latter is added for the purpose of defining, or otherwise qualifying, that which immediately precedes it: as, יַד יְהוָה *Jehovah's hand;* שֵׁבֶט בַּרְזֶל *a rod of iron*; יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם *the days of the years of the life of Abraham.*

2. Now, as such words are added for the sole purpose of presenting some *one definite idea,* the whole combination seems to have been considered as presenting one compound word only; and, hence, the governing tone-accent has been supposed to rest on the last so construed; and then the vowels of the preceding word have been contracted or rejected, as far as the analogy would allow.

3. Hence, nouns having perfect and *mutable** vowels

* These will be shewn when we come to treat of the forms of nouns.

in their ultimate and penultimate syllables, will generally change that in the ultimate to its homogeneous imperfect one, and reject that in the penultimate: as, דְּבַר יְהוָה *Jehovah's word* (from דָּבָר); תּוֹרַת יְהוָה *Jehovah's law* (from תּוֹרָה).

4. All feminine nouns however ending in ה־ will change the ה to ת, probably for the purpose of rendering the character of such words more susceptible to the ear, than they would be with the ה remaining (Art. 138. 2.).

5. Exceptions:—All masculine nouns singular ending in ה־* will take ה־ when preceding others in the state of *construction:* as, מִקְנֵה־אַבְרָם *Abram's stock.* Segolate nouns are subject to no variation in the singular number: as, מֶלֶךְ אַשּׁוּר *the king of Assyria.*

6. Segolate nouns having ו or י for their middle radical letter, will undergo a contraction when preceding other nouns in the state of *construction:* as, תּוֹךְ הַגָּן *the midst of the garden,* (from תָּוֶךְ of תָּוֵךְ) by Art. 87. 1; בֵּית יַעֲקֹב *the house of Jacob,*† בֵּי בְעֵר (for בְּעִיר) *sufficiency of burning,* Isa. xl. 16. (Art. 87. 3.).

7. All masculine dual and plural nouns, ending in ־ַיִם and ־ִים respectively, will take the termination ־ֵי, and reject, or otherwise contract, the preceding vowel, whenever it is perfect and mutable; e. g. דִּבְרֵי יְהוָה *Jehovah's words* (sing. דָּבָר); עֵינֵי יְהוָה, (sing. עַיִן or עָיִן, dual עֵינַיִם) *Jehovah's eyes.* In these cases, the terminating ם of the dual and plural may be considered as

* This terminating vowel seems to have been taken in order to avoid the confounding of these nouns with feminines ending in ־ָה

† Hence, perhaps, the termination ־ֵי in plural masculine nouns, as דִּבְרֵי is for דִּבְרַיְהִי, see Art. 139. 7. note.

euphonic, as the ן also is in the Chaldaïc, Syriac, and Arabic (Art. 139. 4.).

On the termination ־ָה, occasionally found in this situation, see Art. 139. 6.

8. From the examples already given, it will be seen that this construction may generally be translated by the genitive case in other languages; but, as one or other of the particles is occasionally introduced for this purpose, as well as to form combinations equivalent to the different cases of the Greek and Latin grammars, the Student is referred to the Syntax for further information on this subject.

LECTURE VI.

ON THE PARTS OF SPEECH IN GENERAL, AND ON THE NOUN IN PARTICULAR.

144. HAVING laid down and exemplified the general principles of syllabication, &c. as found to prevail in this Language, we may now consider its different parts of speech, and shew how they stood in their primitive forms, and how they have been derived from one another.

1. The Hebrew language is, like all others, found to consist of nouns, verbs, and particles,* so arranged in sentences as to convey to the mind such ideas or notions as are intended to be inculcated by any Speaker or Writer. Of these, the third person singular masculine of the verb has generally been taken as the root or theme, from which the others have been derived. For

* The Arabian and Jewish grammarians comprehend in these all the other parts of speech generally given in the grammars of Europe.

my own part, I believe the noun ought rather to be considered as the root; not only because the learner may by this means be enabled more clearly to see how the conjugations of the verbs are carried on, but also because he may ascertain, with a much greater degree of precision, the force of all those nouns which have hitherto been considered as branches of the verb. Again, there are classes of the verb which do not exhibit the root fully in the third person singular masculine of the preterite; and these comprehend all those which have ו or י for the middle radical letter; which are found complete in the noun, but defective in the verb. In some others, indeed, the noun appears in a defective form; but, in these cases, it is not found complete in the verb. Again, the variation found to prevail in the last vowel of the preterite, is more naturally accounted for in the noun than in the verb; and it is a fact, that a noun having the same vowel is almost universally found to exist. Besides, the participial and other nouns, which have no tenses in themselves, are much better understood when considered as derived from the primitive nouns, than when derived from words conjugated as verbs. Add to this the circumstance, that a verb in the state of conjugation either is, or must be considered as, compounded with a pronoun; and, therefore, in a state unfit to be taken for a primitive word. It is when without these pronouns, as well as every other adjunct, and when a word is in its simplest form, that we consider it as the root;* and, this we contend, is

* The school of Basra hold the same opinion, with reference to the Arabic. See Ebn Farhât on this subject in M. de Sacy's Gram. Arabe, vol. i. p. 229, note. M. De Sacy himself thinks it will come to much the same thing, whether we consider the infinitive form as the root, or whether we take the third person singular of the masculine preterite, because the one may be termed the *logical root*, the other the *etymological* one, Ib. p. 197. But why, it may be asked, are

the more natural way to proceed. Induced by these considerations to give the noun the first place in the etymology, we shall now proceed to lay down the forms of the personal pronouns, as used either in connection, or not, with other nouns; not, because these words have any prior claim to our consideration; but because, we shall thereby enable ourselves to shew, when we come to detail the forms of the nouns, how these pronouns are connected with them.

Of the PRONOUNS.

145. The pronouns are, in the Hebrew, as in other languages, 1. *Personal,* 2. *Demonstrative,* 3. *Relative,* and, 4. *Interrogative,* with which, 5. the *Reflective,* pronouns and the Definite Article, are sometimes classed. We shall at present consider the *Personal* Pronouns only.

The Personal Pronouns.

1. These are termed *Separable,* and *Inseparable.* When *Separable,* they may be considered as representing the person to which they belong in the nominative case:

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we to have two forms of the root for the same word? And why may not that, which is termed the *logical* root, be also considered as the *etymological* one? If the one presents a form more simple than the other, which is the fact, Why, I want to know, may not the less simple be considered as derived from the other? I must confess, whatever the school of Koufa may think of it, that of Basra appears to me to have reason on their side in this question; and to their opinion I am therefore compelled to subscribe, which M. De Sacy has also done at p. 128, note *a* of his second vol. See also the Mikhlol of Kimkhi, fol. קצא verso. The passage will be cited hereafter. I use the small edition of 1545. See also Le Court de Gebelin, Monde Primitif. vol. iii. pp. 55, 56, 80, &c.; Mr. Forster's Essay on Sanscrit Gram., p. 540; Caroli Aurivillii Dissertationes Goet. 1790, p. 376, &c. It is a curious fact, that in the Burman, verbs are nothing more than participial nouns conjugated with the pronouns. See Carey's Grammar of the Burman, p. 79, &c. See also Humboldt on the Chinese, Journal Asiatique, vol. iv. p. 115.

when *Inseparable*, they exhibit only a part of the *Separable* pronoun combined with some other word. When attached to verbs, they may be said to represent either the objective or some other oblique case; but, when attached to nouns, they stand for the correspondent possessive pronoun: there being no other way of expressing the possessive pronominal sense in Hebrew.

2. The *Separable* personal pronouns are as follows:

1 Person.	SING. COM. GEN.	
	אֲנִי, or אָנֹכִי	*I.*
	PLUR.	
	אֲנַחְנוּ, rarely נַחְנוּ, and once אָנַן	*We.*
2 Person.	SING. MASC.	
	אַתָּה, rarely אַתְּ (for אַנְתְּ, &c.)	*Thou.*
	PLUR.	
	אַתֶּם, (for אַנְתֶּם)	*You.*
	SING. FEM.	
	אַתְּ, rarely אָתִי (for אַנְתְּ, &c.)	*Thou.*
	PLUR.	
	אַתֶּן, rarely אַתֵּנָה (for אַנְתֶּן, &c.)	*You.*
3 Person.	SING. MASC.	
	הוּא	*He.*
	PLUR.	
	הֵם, occasionally הֵמָּה	*They.*
	SING. FEM.	
	הִיא, anciently הִוא.	
	PLUR.	
	הֵן, occasionally הֵנָּה.	

3. In a few instances אַתְּ *thou*, is used in the masculine gender: viz. Num. xi. 15, Deut. v. 24, and Ezek. xxviii. 14. אַתֶּם is used as a feminine in Ezek. xiii. 20: חֶמָּה is also used as a feminine, Cant. vi. 8, Ruth i. 22, Zech. v. 10: and חֵנָּה as a masculine, 2 Sam. iv. 6, Jer. l. 5. הֵן also occurs as a masculine, Ruth i. 13. We also have הִיא for הוּא, 1 Kings xvii. 15; and הִוא for הִיא throughout the Pentateuch, if we except eleven instances. This is

usually ascribed to an archaism, grounded on the supposition that in ancient times the pronouns were all considered as being of the common gender.

4. אָנֹכִי is probably a foreign word: Egyptian, perhaps, where we have ANOK, there being no trace of it in any of the sister dialects of the Hebrew. Gesenius finds it, however, in the Phœnician.*

5. The *Inseparable* pronouns are abbreviated forms of the pronouns above given; they are invariably found attached to some preceding word, whether that be a noun, verb, or particle.† The following is a table of their forms when attached to nouns; we shall give those for the verbs hereafter.

For the 1 Pers.

Sing. Com. Gen.	For Nouns Sing.	For Nouns Plur.
אֲנִי, or אָנֹכִי we have	־ִי	־ַי *my*, or mine.

Plur.		
אֲנַחְנוּ, or נַחְנוּ	־נוּ or ־ֵנוּ	־ֵינוּ *our*, or *ours*.

2 Pers.

Sing. Masc.		
אַתָּה, or אַתְּ..ךְ, or ־ָךְ..כָה,	־ֵךְ, or ־ָךְ	־ֶיךָ *thy*, or *thine*.

Plur.		
אַתֶּם	כֶם	־ֵיכֶם *your*, or *yours*.

Sing. Fem.		
אַתְּ, or אַתִּי	ךְ, or ־ָךְ	־ֵיךְ, or ־ַיִךְ *thy*, or *thine*.

Plur.		
אַתֶּן, or אַתֵּנָה	כֶן	־ֵיכֶן *your*, or *yours*.

3 Pers.

Sing. Masc.		
הוּא....., ו, הוּ, וֹ, הּ, or ־ֵהוּ..	־ֵיו, ־ָו, poet. ־ֵיהוּ	*his*, *its*.

Plur.		
הֵם....., הֶם, ־ָם, poet. מוֹ	־ֵיהֶם	־ֵימוֹ poet. *their*, *theirs*.

Sing. Fem.		
הִיא, or הוּא....., הָ, ־ָהּ, ־ֶהָ, ־ֶהּ..	־ֶיהָ	*hers*, *her*.

Plur.		
הֵן, or הֵנָּה....הֶן, ־ֵן, ־ָנָה	־ֵיהֶן	*their*, *theirs*.

* Lehregebäude, page 200, note.

† This may be considered as an illustration of the general principle of abridging and compounding words in Hebrew, and as confirming, in a great degree, the remarks offered in the note, Art. 139. 7. above.

6. It is to be observed, that in affixing these abbreviated pronouns to singular nouns, it will be necessary when such word does not end in a vowel, to take that form of the pronoun which is preceded by one, and thence called the *Vowel of union*. In this case, an accent will accompany it, as given in the table. But, when the preceding word ends in a vowel, no such *union-vowel* can be introduced: in that case, the abbreviated pronoun is taken which has no such preceding vowel of union.

7. Nouns ending in י will drop that letter, upon receiving the affixed pronoun of the first person singular: as, גּוֹי *a nation*; גּוֹיִי *my nation*, for גּוֹיִי.

8. The words אָב *a father*, אָח *a brother*, חָם *a father-in-law*, and פֶּה *the mouth*, will take י when construed with a noun following, or when receiving any one of the above pronominal affixes: as, אֲבִי כְנַעַן, *the father of Canaan*; אָבִיךָ, *thy father*. But, as two *Yods* (יי) would, in these cases, concur in the first person, as אֲבִיִי, one of them will be dropped by the rule (No. 8.): as, אָבִי (the root being אבי or אבה) *my father*; and so on of the rest. Some other words ending in י for ה, may take the affixed pronouns in the same way: as, פְּרִי *fruit*; פְּרִיהֶם *their fruit*; or, they may take it with a *vowel of union*: as, פִּרְיָם or פִּרְיָן *their* (masc. and fem.) *fruit*.

9. Here, however, the masculine form of the pronominal affix is sometimes taken, when the sense seems to require the feminine, and *vice versâ*, see Gen. xxxi. 9, Ruth i. 8, 9, 11. 13, Ezek. xiii. 19, 20, 21, Jer. ix. 19. So also הוּ for הָ, כָּמוֹהוּ for כָּמוֹהָ Exod. xi. 6, twice. In the same manner we have מִמֶּנּוּ for מִמֶּנָּה Jud. xi. 34; ם for ן, as, שִׁבְּלֵם for שִׁבְּלֵן Cant. iv. 2, vi. 6. So Exod. ii. 17, 2 Sam. xx. 3, twice, Ps. cxix. 152. So חֵם for חֵן Exod. i. 21, Num. xxxvi. 6, twice, Job. xix. 15, Ezek. xxiii. 45, 47, Ezra x. 3, 44, Zech. v. 9, xi. 5: מוֹ as a feminine in לָמוֹ Lam. iv. 10. These apparent discrepancies, however, will be considered in the Syntax.

10. On the contrary, ן occurs for ם: as, לְאַרְבַּעְתָּן for לְאַרְבַּעְתָּם *to them four*, Ezek. i. 10, twice; and again, verr. 16, 18. Also in בְּלֶכְתָּן Ib. verr. 9, 12, 17, *in their going*; חֵן also occurs as a masculine, רִבְעֵיהֶן *their four* (sides), Ib. ver. 17; and again, in verr. 18, 24, 25. Also with a paragogic ת; as, גְּוִיֹּתֵיהֶנָּה *their bodies*, Ib. ver. 11.

11. In affixing these pronouns to nouns, it must be remembered that they are not made to agree, either in number, gender, or person,

with the nouns to which they are attached, but with those to which they relate, and which generally precede them in the context.

12. Such of these inseparable pronouns as commence with a consonant, and make a syllable independently of any part of the preceding word, are termed *Syllabic;* these are, that of the first person plural, נוּ; those of the second, כָה, כִי, כֶם, and כֶן; of the third, הוּ, הָ, הֶם, and הֶן. Such as do not constitute a syllable in themselves, but require the addition of a letter from the preceding word, have been termed *Asyllabic;* see Art. 92, &c. Of these are the remaining pronouns, viz. ־ִי, ־ֵי, וֹ, וּ, ם, הָ, and ן.

13. Of these inseparable pronouns כֶם, כֶן, הֶם, and הֶן, are termed *grave* (Art. 117. 2.), because they always have the accent. The others are, by way of contradistinction, termed *light.*

It is of importance to bear these distinctions in mind; because the changes of the vowels of the preceding word, will, in a great measure, depend upon them: e. g. if to דָּבָר *a word.* I affix ־ִי *my, mine,* the ר of דָּבָר must be taken in order to enounce this vowel: as, דָּ־בָ־רִי. But, by our laws of syllabication, the preceding ב must have a *perfect vowel;* (ָ) will, therefore, remain unchanged. And, as the first (ָ) is not *immutable,* and as the accent is with the affix, this vowel will become (ְ), and we shall have דְּבָרִי *dĕvā-rí;* where the *asyllabic* affix exerts a considerable influence on the ultimate form of the word. But, if I take a *syllabic* affix, let it be כֶם *your,* we shall then have דְּבַרְכֶם *your word.* In this case, the ר of דָּבָר closes its last syllable; and as the accent is removed, the (ָ) preceding this letter originally, must, by our laws of syllabication, become (-); and we accordingly have דִּבַרְכֶם. But, if we take ךָ which is also *syllabic,* we shall not have דְּבָרְךָ, but דְּבָרְךָ; because, although the affix ךָ is *syllabic;* still, as the accent accompanies the preceding syllable, it must remain *perfect* (Art. 33.) and we have דְּבָרְךָ. The same holds good in all other cases. (Artt. 93. 94.).

15. Any word, preceding one or other of these affixes, may be considered as in construction with it, and therefore subject to all those changes in the vowels, to which words so situated are (Art. 143. 3.). The only difference is, that instead of the latter noun being written at length, it has been abbreviated.

16. The following examples will shew the application of the Inseparable pronouns to nouns singular and plural, masculine and feminine. No example of the dual is given, because it will always take the affixes proper for the plural: as, עֵינַיִם *two eyes*, עֵינַי *my eyes*, &c.

Examples of a noun masculine in both numbers, with the pronominal affixes.

Sing. Masc.	סוּס	*a horse.*
1 pers. sing. com.	סוּסִי	*my horse.*
2 ..... masc.	סוּסְךָ or סוּסֶכָה	*thy horse.*
2 ..... fem.	סוּסֵךְ	*thy horse.*
3 ..... masc.	סוּסוֹ or סוּסֹה	*his horse.*
3 ..... fem.	סוּסָהּ, rarely סוּסָהּ	*her horse.*
1 pers. plur. com.	סוּסֵנוּ	*our horse.*
2 ..... masc.	סוּסְכֶם	*your horse.*
2 ..... fem.	סוּסְכֶן	*your horse.*
3 ..... masc.	סוּסָם, poeticè סוּסָמוֹ	*their horse.*
3 ..... fem.	סוּסָן or סוּסָנָה	*their horse.*
Plur. Masc.	סוּסִים	*horses.*
1 pers. sing. com.	סוּסַי	*my horses.*
2 ..... masc.	סוּסֶיךָ	*thy horses.*
2 ..... fem.	סוּסַיִךְ	*thy horses.*
3 ..... masc.	סוּסָיו or סוּסָו	*his horses.*
3 ..... fem.	סוּסֶיהָ	*her horses.*
1 pers. plur. com.	סוּסֵינוּ	*our horses.*

2 ..... masc.	סוּסֵיכֶם	*your horses.*
2 ..... fem.	סוּסֵיכֶן	*your horses.*
3 ..... masc.	סוּסֵיהֶם, or poetice סוּסֵימוֹ	*their horses.*
3 ..... fem.	סוּסֵיהֶן	*their horses.*

Example of a noun feminine in both numbers, with the pronominal affixes.

Singular.	תּוֹרָה	*a law.*
1 pers. sing. com.	תּוֹרָתִי*	*my law.*
2 pers. sing. masc.	תּוֹרָתְךָ	*thy law.*
2 ..... fem.	תּוֹרָתֵךְ	*thy law.*
3 ..... masc.	תּוֹרָתוֹ or תּוֹרָתֹה	*his, its law.*
3 ..... fem.	תּוֹרָתָהּ, rarely תּוֹרָתָהּ	*her, its law.*
1 pers. plur. com.	תּוֹרָתֵנוּ	*our law.*
2 ..... masc.	תּוֹרַתְכֶם	*your law.*
2 ..... fem.	תּוֹרַתְכֶן	*your law.*
3 ..... masc.	תּוֹרָתָם, poetice תּוֹרָתָמוֹ	*their law.*
3 ..... fem.	תּוֹרָתָן rarely תּוֹרָתָנָה	*their law.*
Plural.	תּוֹרוֹת	*laws.*
1 pers. sing. com.	תּוֹרוֹתַי	*my laws.*
2 ..... masc.	תּוֹרוֹתֶיךָ	*thy laws.*
2 ..... fem.	תּוֹרוֹתַיִךְ or יְכִי—	*thy laws.*
3 ..... masc.	תּוֹרוֹתָיו or תּוֹרוֹתָו	*his, its laws.*
3 .... fem.	תּוֹרוֹתֶיהָ	*her, its laws.*
1 pers. plur. com.	תּוֹרוֹתֵינוּ	*our laws.*
2 ..... masc.	תּוֹרוֹתֵיכֶם	*your laws.*
2 ..... fem.	תּוֹרוֹתֵיכֶן	*your laws.*
3 ..... masc.	תּוֹרוֹתֵיהֶם, or poetice יְמוֹ—	*their laws.*
3 ..... fem.	תּוֹרוֹתֵיהֶן	*their laws.*

17. Nouns ending in ־ָה take the affix ־ָהוּ instead of ־וֹ or

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* The final ה becomes ת by Art. 143. 4.

ה in the third person singular masculine, rejecting first their final letter ה: as, עָלֶה *a leaf*; עָלֵהוּ *his leaf*; שָׂדֶה *a field*; שָׂדֵהוּ *his field*. In like manner they reject their final letter when they receive the feminine affix of the same person, which is either ־הּ or ָהּ: as, שָׂדֶה *a field*; שָׂדֵהּ *her field*; מִקְרֶה *an accident*; מִקְרֵהּ *her accident*, Ruth ii. 3; מַרְאֶה *an appearance*; מַרְאֵהּ *its appearance*.

Anomalies.

18. שֵׂיוֹ *his flock* (of sheep), Deut. xxii. 1, from שֶׂה. The affix ־הוּ is occasionally found attached to other nouns: as, פִּילַגְשֵׁהוּ *his concubine*, Judg. xix. 24; מֹטֵהוּ *his yoke*, Nah. i. 13; אוֹרֵהוּ *his light*, Job xxv. 3. And also with plurals: as, גִּבּוֹרֵיהוּ *his heroes*, Nah. ii. 4.

19. The following examples are also anomalous. 2 Pers. masc. חֶלְקֵךְ Ps. x. 14. 2 Pers. fem. שְׁלִשְׁתֵּיךְ *thy third part*, with י inserted, Ezek. v. 12; נִתְּנֵךְ *giving thee*, Ib. xxiii. 28; פָּלְאוֹ for פִּלְאֵהוּ *the whole of it*.

Of the first person plural מַדַּעְתָּנוּ *our acquaintance*, Ruth iii. 2; קִיְמָנוּ *our substance*, Job xxii. 20. Of the second fem. זִנּוּתֵכְנָה *your baseness*, Ezek. xxiii. 48.

Of the third masc. כָּלָּם *all of them*, 2 Sam. xxiii. 6. Of the third fem. כָּלָּהֵנָּה *the whole of them*. So Gen. xli. 21; קִרְבָּנָה for קִרְבָּן *the midst of them*.

With Nouns Plural.

20. 1 Pers. sing. עֵדוֹתַי for עֵדוֹתָי *my testimonies*, Ps. cxxxii. 12. The union vowels of the affix of the 3 fem. sing. are sometimes contracted: as, אֲחָיוֹתֵךְ for אֲחָיוֹתֶיהָ (Art. 87. 3.) *thy sisters*, Ezek. xvi. 52, &c., in which case the י *Yod* is dropped. This sometimes takes place with the masc. pronoun: as, מַכּוֹתֵךְ *thy strokes*, for מַכּוֹתֶיךָ Deut. xxviii. 59. So מַלְאָכֵיהּ *thy messengers*, Nah. ii. 14. It. 2d fem. כְּסָתוֹתֵיכֶנָּה *your pillows*. Of the 2d. masc. תַּגְמוּלוֹהִי *his benefits*, Ps. cxvi. 12. Of the Chaldaïc form: אִלֵּיהֲמָה *their posts*. 3d fem. אַתִּיקֵיהָא *its galleries*; גְּוִיתֵיהֲנָה *their bodies*, Ezek. i. 11, &c.

21. The affix כֶם of the 2d pers. plur. masc. is, in one instance,

preceded by (.);* as, תְּפוּצֹותֵיכֶם *your dispersions*, Jer. xxv. 34. These may all perhaps be errors of transcription.

22. The ֯, which precedes the affixed pronouns in the plural numbers of nouns, is frequently dropped: as, דַּרְכֶּךָ for דַּרְכֵיכֶךָ *thy ways*, &c. But, many of these anomalies will come under the rules detailed in Art. 139. 7, and will, therefore, be rather apparent than real; the rest perhaps are the mere mistakes of the copyists.

N. B. The demonstrative and other separable pronouns will be given when we come to treat on the particles.

On the Use, Signification, and Forms of Words generally.

146. Words are nothing more than sounds, simple or compounded, which have been adopted in order to represent the ideas conceived in the mind of one person to that of another. Whether any of these were first imparted to man by the Creator, or whether he had only the powers given sufficient for appropriating such sounds for the purposes of life, it is impossible now to say: nor is it very important; for, in either case, their adoption will be traced to the appointment of the Deity, either mediately, or immediately. From what is revealed in the Scriptures, however, I am inclined to believe, that it was an immediate appointment, as far at least as the necessities of society at first went; leaving to his ingenuity the further extension and cultivation of this power, as the increasing wants or refinements of life might suggest. If then the boon was immediate, nothing can be more probable, than that the use of words would be regulated by some analogy; which, it is likely, would also have been the case, had unassisted reason been left to shift for itself. In any case, therefore, we might

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* In some editions regularly ֯..

expect to find that some analogy had been resorted to in the structure of language, whether we originally possessed the skeleton of it as given by inspiration, or, as made by man for his own use. Things must have had names; and these must have been such, as would generally be allowed and understood, whether we can now see their suitableness or not. Actions and events must likewise have had names; and, whether we can now see the reason why certain words or sorts of words have been employed for these purposes, or not, it must be next to certain, that there once was an immediate cause both for their adoption and forms.

2. If then this be the true state of the case, it may be worth while to consider, in the next place, how the primitive significations of words would, in process of time, be varied in order to meet the necessities which would daily arise. Let us first take the word הָלוֹךְ *walking, going, proceeding*. This, we can suppose, was the name given to that sort of action, by which a person removes himself from one place to another. If then we add another word, or words, the whole may now mean, proceeding *towards*, either as a friend or an enemy:—*from, with*, &c. with the additional notions of *co-operation, resistance, haste, delay*, or the like. This action might, in the next place, be applied to the mind, and then signify its *progress, improvement, general conduct, conversation*, &c. and, in such acceptations is this word used. Hence Enoch is said to have *walked* with God, יִתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים, Gen. v. 22. Again, it may be applied to any thing in the sense of progress, and this may be understood to intimate either *increase* or *diminution*: as, וַיֵּלֶךְ הָלוֹךְ וְגָדֵל, Gen. xxvi. 13. So, *he proceeded, proceeding and becoming great*, i. e. *gradually*. And, Ib. viii. 3, &c. וַיָּשֻׁבוּ הַמַּיִם הָלוֹךְ וָשׁוֹב ..... וַיֶּחְסְרוּ ..... *and the waters returned ..... proceeding*

and returning, so they decrease, &c. And, accordingly, this word is often used in the sense of proceeding *gradually.** Again, let us take the word עָלָה *rising, mounting up,* &c. This with certain adjuncts may signify, *to become superior to,* or *to get the upper hand of,* another; to *conquer* him, to *humble* him; also to *excel* in state, dignity, power, &c.: the being conversant *upon,* or *about,* any thing: being *near* a place or thing, *before* it, or, as we say in English, *over against* it: also, *over* and *above,* implying *excess;* being *incumbent upon,* as a duty, &c. all of which might arise out of the primitive word, by considering it either in its proximate or remote bearings: and such are the acceptations, in which, in one form or other, it is actually found.

3. If then we can conceive how words would thus be made to vary from their primitive significations, in consequence of their different bearings, as just noticed, we shall find no difficulty in seeing, how the *cause, beginning, continuation, completion, consequence,* &c. of any action may be likewise intimated by such words, as also the *ability, duty, right, will, endeavour, custom, occasion, permission,* or *notification,* &c. which may also be intimated or implied by their various forms; and this in their more remote significations, according to the Grammarians and Commentators,† has actually taken place in many instances in the Hebrew; as, indeed, it has, in a greater or less degree, in all languages; but which is nothing more than what the necessity of the case absolutely requires.

4. The *law* or *necessity* by which this variety has

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* So also the Persian رفته رفته *going going,* for *gradually.* So Virgil, Vires acquirit *eundo.*

† See Glass. Philolog. Sacr. Ed. Dathe. p. 178—249. &c. Storr. Observ. p. 1, &c.

been brought about, has, for the sake of convenience, been termed *Tropology*, and this, for the same reason, has been divided into *Metonymy*, *Irony*, *Metaphor*, and *Synecdoche*. METONYMY respects *cause and effect; subject and adjunct:* IRONY, *contrariety:* METAPHOR, *comparison:* SYNECDOCHE, distribution, as to the whole with reference to its parts, the *genus* to its *species*, the *material* to the *thing composed out of it*, &c. For a full account of which the reader is referred to the second volume of the Philologia Sacra of Glassius, or the work of Storr, books which every student of the Hebrew Language ought to have.

5. Let it be remembered, however, we are not to recur to these figures for the purpose of reconciling any passage of Scripture with our own preconceived notions. It must appear clearly from the context, considered in conjunction with the character of the writer we may be consulting, whether such figure has really been used or not, otherwise we shall make the sacred writers occasionally to talk like madmen: and shall, perhaps, extract from the same writer, nay the very same passage, the most incongruous and discordant notions.

6. When, therefore, we have to ascertain the meaning of any given word, we must carefully consider, whether the primitive or some derived signification is to be taken. When the literal acceptation of such word will answer our purpose, the work is done, and we need proceed no further: but, when this is not the case, we must try in what way our principles will help us: e. g. We find in Job ii. 9, the following passage, which has given considerable trouble to the Translators and Commentators: בָּרֵךְ אֱלֹהִים וָמֻת, which in our authorised version is, "Curse God and die." The word, about which the principal difficulty has here arisen, is בָּרֵךְ. The best

explanation I can give is this: בָּרַךְ used as a verb seems first to have been applied to camels kneeling down to receive their *burdens*.* Hence, perhaps, arose the idea of submission in kneeling, when receiving something from a superior: and hence also that of receiving a blessing; and, actively, giving or bestowing one: also, to ask or receive a blessing on departing, &c. To this קְלָלָה *lightness*, is opposed as implying *a curse*, Gen. xxvii. 12, &c. In the next place, as *the imposing of a burden* seems to be connected with the primitive meaning of this word, this signification may also be taken in the sense of *oppression* or *affliction*;† and, actively, treating or considering another as the author of it; which, I believe, is the force of the word in this place. Storr (p. 37—8.) has taken it in the sense of *bidding farewell*, and hence of *forsaking* and *giving up*. Parkhurst, with some of his school, has taken it as an *irony* here, which is hardly necessary.—What has now been said is intended to refer to unaugmented words generally. On the augmented ones we shall have something to offer hereafter.

7. With reference to the forms of Hebrew words, the student will readily perceive, that if the root in its simplest form, which is constant, will always represent a certain class of words; then, upon any augmentation

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* See the *Sihâh* of Jauhari and the *Kāmoos* under this word, which give الزِّيادَة والنَّماءُ *increase*, and السَّعادَة *happiness*, &c, as its meaning, &c. See also Gen. xxvii. 36, Jos. xv. 19, &c.

† The Author of the *Kāmoos* has والحمالة او رجالها الّذين يسعون ويتحملونها &c., which are all to this purpose. So ذلل is taken to signify *baseness* in a bad sense and *humility* in a good one. See the Moallakah of Antara by Menil and Wilmet, p. 135. The same is the case with many other Arabic words. See also the Notæ Miscellaneæ appended to the Porta Mosis by Pococke, cap. ii.

being made, either in its vowels or consonants, or both, other forms will be produced, which may severally represent words of other classes, each having meanings, or shades of meaning, peculiar to themselves: and, such is actually the case.

8. If then this be the fact, we can adopt certain words representing the various forms found to prevail; and these we can use, like the formulæ in Algebra, to designate whole classes of others having the same forms. Thus, פָּקְדָ, may be put for any word, having the vowel *Páthakh* only, between its first and second radical letters. In like manner פָּקְדָ, פָּקְדָ, פָּקְדָ, may represent any others having a *Khōlém*, *Tzēré*, or *Khīrík*, in the same place, respectively; and these are the forms of primitive nouns, generally having an *abstract* signification.* In the next

* This is also the case with the Arabic words of these forms: as, فهم *comprehension*, علم *knowledge*, حسن *beauty*; and where the adscititious *n tanwīn* may be considered as equivalent to our Hebrew euphonic *Segol*. We must carefully bear in mind, however, that, although words of this form will generally be *abstract* in sense, they will not necessarily always have an active signification. For example, ضرب زيدٍ will mean *Zaid's striking*, i. e. either the striking which he *receives*, or *gives*, *passively* or *actively*, *objectively* or *subjectively*, as the context may require. In such instances, the abstract noun ضرب *striking*, may be considered as equivalent to a *passive* or *active* participle, respectively; and then the *abstract* may be said to occupy the place of a *concrete* noun: as, in Gen. xxxi. 42, we have פַּחַד יִצְחָק *the fear of Isaac*, i. e. the *object* of Isaac's fear, his God, which in the parallel passage is, אֱלֹהֵי אָבִי *my Father's God*. So also again in ver. 53, Ib., where it is similarly explained. In Rom. ii. 26, iii. 30, the Gentiles are, in like manner, termed ἀκροβυστία, and the Jews περιτομή, i. e. *uncircumcised*, and *circumcised*, respectively. These considerations will occasionally affect the verbs, so that the active form will have a passive sense and *vice versâ*, of which examples will be given hereafter. See Viger on the Greek Idioms, Cap. v. § i. Ed. 1813. Hence the various acceptations of δικαιοσύνη in the New Testament. See also Storr, p. 201, &c.

place, פָּקֹד פָּקֵד, פָּקוּד, פּוֹקֵד, &c., or, with one or other of the letters הֵאָמַנְתִּי, as, פָּקְדָה, מַפְקֵד, &c., may represent other classes of words, and may each be severally put down as a formulæ for such class of words. And, as the roots of words in Hebrew always consist of three letters, the servile letters or vowels being constant, these formulæ can always be applied.

9. In the Rabbinic grammars, dictionaries, and commentaries, the word פעל, with its variations, is taken as the common measure of other words; but, as great inconvenience arises from the use of this word, on account of the medial ע, we have, with Schrœderus and others, taken פקד, not that it is entirely unexceptionable, there being one of the בגדכפת letters, both as its initial and final letter, but because it is sufficiently easy of application for our purpose.

147. It will appear from what has been said (Artt. 75. 76. 77. &c.) that primitive nouns originally consisting of *three* radical letters, may frequently be found with *two* only; and there are cases to be noticed hereafter, in which we have but *one*. Making these allowances, therefore, the forms of all nouns will be either *Simple, Augmented,* or *Compounded.*

2. The simple forms, as already noticed (Art. 146. 8.) will consist of the radical letters (supposing none of them to have been dropped as just mentioned) accompanied by one or two vowels.

3. The augmented forms of nouns will exhibit one or other of the simple forms, augmented either by the reduplication of its middle radical letter by *Dāgésh,* or by the addition of one or more of the letters found in the word הֵאָמַנְתִּי, or by both taken together.

4. Compounded words are those which are formed by the combination of one or more words, simple or aug-

mented, written together as one, contracted however or abridged as the rules may require.

5. The simple forms may be divided into two classes, the first of which may, from their peculiarities, be termed *Segolate*: the second, Primitive nouns, only.

6 By Segolate nouns is meant, nouns which, in addition to their primitive vowel, generally introduce an additional (ֶ) for the sake of Euphony (Art. 108.). In the other class of primitive nouns this does not take place.

7. We shall first consider the different sorts of *Segolate* nouns, and then proceed to the others, whether simple, augmented, or compounded; giving, at the same time, the forms which they severally assume in forming the plural number—when in the state of construction, whether singular or plural,—and when having any of the pronouns attached to them.

148. The forms of the primitive Segolate nouns are the following: viz. I. פָּקְדְ, the *alternate* form of which is, פֶּקֶד or פֶּקֶד: II. פֶּקֶד, alt. פֶּקֶד: III. פֶּקֶד, alt. פֶּקֶד*: IV. פֶּקֶד, alt. פֶּקֶד: V. פֶּקֶד, alt. פֶּקֶד; which are generally abstract in signification; and, in the leading form, have the accent on the penultimate (Art. 117. 1.).

2. Now, as the pronunciation of the leading forms of these words would, in many cases, be exceedingly difficult, an additional vowel, (ֶ) *Sēgól*, for the most part, is introduced for the purpose of obviating that difficulty (Art. 108.): e. g. instead of saying פָּקְדְ, (where it would scarcely be possible to enounce the ד) by introducing

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* As the vowels (ֱ) and (ְ), (ֲ) and (ָ), may here be considered, respectively, as *identical*, the number of the forms will be reduced to *four*: viz. I. פָּקְדְ, alt. פָּקָד: II. פָּקֶד, פָּקֶד: III. פָּקֹד, פָּקֹד: IV. פָּקֻד, פָּקֻד. See also Hoffmann's Syr. Gram., p. 239, &c., Halle, 1827.

(ִ) we shall have פֶּקֶד: and, in order to avoid the concurrence of two dissimilar vowels, the former will also become (ֶ), and then we shall have פֶּקֶד instead of פֶּקֶד. Hence, we have מֶלֶךְ for מֶלְךְ *a king;* סֵפֶר for סִפְרְ or סִפֶר *a book;* and so of the rest. In some cases, however, where no difficulty of pronunciation would arise, the primitive form is retained: as, גַּיְא *a valley;* חֵטְא *sin;* נֵרְד *nard;* קֶשְׁט *justice,* which also occurs with (ֶ): as, קֶשֶׁט, Ps. lx. 6, and again in the *alternate* form קְשׁט, Dan. ii. 47, iv. 34.

3. In all cases, in which this class of words will, by the accidence of Grammar, receive any *asyllabic* augment, no necessity will exist for this Euphonic vowel, and then, either the *primitive* or the *alternate* form of the word will be used: as, מַלְכּוֹ *his king*; מַלְכֵי *kings* (in construction); and, מְלָכִים (from the *alternate* form מְלַךְ) *kings,* when not in the state of construction. So also in the feminine form, מַלְכָּה *a queen,* which in the plural number will take the alternate form מְלָכוֹת, from מְלַךְ, as before. The (-) becomes (ֹ) *Kāméts,* by Artt. 97. 136. So also שִׁכְמוֹ *his shoulder,* from שֶׁכֶם *shoulder;* קָדְשׁוֹ *his holiness,* from קֹדֶשׁ. The accent being removed, causes the first vowel to become *imperfect* (Art. 33, &c.)

4. As we have already laid down the rules relating to the formation of the feminine gender of nouns (Art. 135.), of the dual and plural number (Artt. 138, 139, &c.), to the state of construction (Art. 143.), and to the inseparable pronouns as affecting the forms of the nouns (Art. 145. 5.), it is now our intention to shew in each form, as far as it may be necessary, in what way the vowels are affected by these circumstances. We have chosen this method of detailing what has usually been termed the *mutationes punctorum,* because it appears to be the only

one likely to be of any service to the Student. In the grammars of Buxtorf and others of his school, it was customary to give a considerable number of rules on this subject with examples; and then to leave the Student to make his way as well as he could. But, as the analogy of the syllabication and of the forms of words are the only sure guides, little use could be made of those rules, until the Learner had become familiar with these; and, when this was done, the rules themselves were almost useless. In the more elaborate grammars of modern Germany, the analogy is first taught, and then the nouns are divided into a certain number of declensions. This, however, seems to be labour thrown away; for, when the Student is once made acquainted with the general laws of syllabication, and the forms of words, a further classification of these forms must rather tend to confuse than to instruct him. But, supposing this not to be the case, still the labour is multiplied; and, as far as I can see, for no useful purpose.

I have been agreeably surprised to find, upon turning over the Rabbinic grammars of D. Kimkhi and some of those who succeeded him, that under the *forms* of the nouns, the changes of the vowel-points are in all cases given; which, indeed, had appeared to me the most rational way of proceeding. In conformity with this principle then, it is my intention to proceed to the classification of the nouns, beginning with those termed *Segolate*, giving at once all that appears to be necessary for the information of the Student, and adding such notes on the different forms as the circumstances of each case may seem to require. Having already given a classification of the forms of the Segolate nouns, we shall now proceed to exemplify them.

On the First Species of Segolate Nouns of the forms פַּקְד, פִּקְד *or* פְּקֶד.

Forms. Primitive.	Usual Do.	Examples.		State of Construction. Masc.	Fem.
פַּקְד	פֶּקֶד	מֶלֶךְ *a king.*	מַלְכָּה *a queen.*	מֶלֶךְ	מַלְכַּת
or Alternate Form,					
פִּקְד	פְּקֶד	גֶּבֶר *a man* (Chald. Syr.)	——	גֶּבֶר	none.
or					
פִּקְד	פְּקֶד	כְּתָב *a writing.*	——	כְּתָב	none.

5. The *Absolute* masculine plurals (Art. 139. 4.) of all Segolate nouns, except those only which have (וֹ) *Khōlém* for one of their vowels, take the form of פְּקָדִים; feminines take that of פְּקָדוֹת. In the first case, therefore, we shall have מְלָכִים, and in the feminine מְלָכוֹת, from the *alternate* forms (Art. 148. 1.). And, so of all the others, whether of the masculine or feminine gender, with the above exception. The plural form for construction with other nouns, or with any of the inseparable pronouns, will follow the *primitive* form of these words (Ib. 3.). In the examples given above, we shall have מַלְכֵי, and מַלְכוֹת, for the plural forms of construction. But, כְּתָב has כִּתְבֵי, and גֶּבֶר does not occur in that situation. It should be observed, however, that the Chaldaïc and Syriac forms פִּקְד or פְּקֶד are to be referred sometimes to one class and sometimes to another, of the *Segolate* nouns: thus, כְּתָב is manifestly of the class פְּקֶד, the plural in construction being כִּתְבֵי; but כֶּסֶף belongs to פַּקְד, the plural of construction, no less than the forms found with the pronouns being כַּסְפּ: as, כַּסְפּוֹ *his silver;* כַּסְפֵּיהֶם *their pieces of silver.*

6. The regular forms for the affixed pronouns singular and plural of the first form, are, מַלְכּוֹ, מַלְכָּהּ, מַלְכִּי, מַלְכֵיהֶם, מַלְכֵיכֶם, מַלְכֵינוּ, מַלְכֶיהָ, and, by analogy, though not occurring in the text, מַלְכֵי, מַלְכֶיהָ, &c. So

that the plural of construction,—that used in connection with the pronouns of the second and third persons masculine and feminine plural, will follow the primitive forms of these nouns; in all the other cases, they will follow the *alternate* form, פִּקְדֵי, or פִּקְדֵ, due regard being had to the laws of syllabication.

7. It should be remembered, that in every case in which a guttural letter is the second or third of such word, the accompanying or preceding vowel may be (-); as, זְרֹעַ *an arm* (Art. 108.). For a list of nouns of this form, see the "Arcanum Formarum" of Simonis, p. 307, &c.

8. It should also be observed, that some Segolate nouns are, in their original forms, of the feminine gender (Art. 135. 5.): and that, generally, words need not receive the termination ־ָה, as distinctive of that gender, except such as relate to sex.

9. A considerable number of defective words may be referred to the *Segolates*, of which the following belong to this class in particular: מָוֶת *death* (prim. מָוֶתְ, Art. 108.), which, in construction, or with the pronouns, will take the form מוֹת (Art. 143. 6.): as, מוֹת יַלְדָ *the death of the child*, Gen. xxi. 16. So מוֹתִי, מוֹתָהּ, מוֹתָם, &c., and in the plural number מוֹתָיו, &c.; עָוֶל *iniquity*, fem. עָוְלָה *id.* and contr. עֹלָה; דּוֹר *an age, generation* (prim. דָוְרְ Arab. دور Art. 87. 1.).

10. Examples with a medial י: צַיִד (prim. צַוְדְ, Arab. صيد) *hunting*, fem. צַיָדָה *id.* (Art. 87. 3.); בַּיִת (prim. בַּוְתְ, Arab. بيت), in constr. בֵּית, with pron. בֵּיתִי, בֵּיתוֹ, &c. (Art. 143. 6.). The plural now in use, viz. בָּתִים, is evidently derived from some other primitive.

11. Of Nouns doubling the last radical letter: גַּן *a garden*, prim. גַּנְנְ, by (Art. 77.) fem. גַּנָּה *id.* (Ib.). And, with the pronouns, גַּנִּי, גַּנּוֹ, &c. plur. abs. גַּנִּים for גַּנָּנִים, and fem. גַּנּוֹת for גַּנָּנוֹת, in order perhaps to avoid the too frequent recurrence of the same sound. The form of construction taken by the feminine is גִּנַּת, instead of גַּנַּת, probably for the sake of variety. So בַּר *pure* (prim. בַּרְרְ Arab. برر): fem. בָּרָה, for בַּרְרָה (Art. 109.) *purity*. In the plur of constr. masc. בָּרֵי for בַּרְרֵי.

12. With a medial ו and final א:—שָׁוְא, prim. form, and, by apocope, שָׁו (Art. 74.) *vanity;* fem. שׁוֹאָה *destruction.* So with י, גַּיְא prim. form, *a valley.* In constr. גֵּיא, and, by apocope, גַּי, and in construction, גֵּי; pl. גֵּאָיוֹת, and with the light affixes, גֵּיאוֹתֶיךָ *thy vallies.*

13. With a final ו or י:—עַד (prim. עַדְוָ) *eternity;* so אָחוּ for אָחֶו (Art. 87. 2.) *a bulrush;* שָׂחוּ *swimming.*

14. With a medial ב:—אַף for אַבָּיִם (Art. 76.) *the nose, anger;* with the pronouns, אַפּוֹ, אַפְּךָ, אַפִּי, pl. אַפָּיו, אַפֶּיךָ, &c.; and in constr. אַפֵּי. The absolute form of the plural does not occur: but, in the dual we have אַפַּיִם, which would have the same form, in construction, and with the pronouns, with those given above.

For further examples of this sort, the Student is referred to the "Arcanum Formarum" of Simonis, sectio v. throughout.

149. *Of the Second Species of Segolate Nouns.*

Forms. Prim.	Usual Do.	Examples.		Fem. Form.	In Construction. Masc.	Fem.
פֶּקֶד	פֶּקֶד	חֶלֶד	*an age.*	חֶבְרָה *society.*	חֶבֶל	חֶבְרַת
Alternate form.						
פֶּקֶד	פֶּקֶד	שֶׁכֶם	*a shoulder.*	—	שֶׁכֶם	—

Nouns of this species occur but rarely; and it is doubtful whether the last of these does not more properly belong to the primitive form פֶּקֶד, as we have it with the pronouns שִׁכְמִי, שִׁכְמְךָ, &c. But, as a proper name (as some think) with the local ה־ we have שְׁכֶמָה *towards Shechem,* Hos. vi. 9.

In the first example, we have חֶלְדִּי, &c., with the pronouns.

150. *Of the Third Species.*

Forms. Primitive.	Usual Do.	Examples.		Fem.	In Construction. Masc.	Fem.
פֶּקֶד	פֶּקֶד & פִּקֶד	נֵרְד	*nard.*	——	נֵרְד	——
		חֵלֶק	*a portion.*	חֶלְקָה *id.*	חֵלֶק	חֶלְקַת
	פִּקֶד	חֶבֶל	*a vanity.*	שַׁאֲרָה *kin.*	חֶבֶל	שַׁאֲרַת

The absolute form of the plural is here, as before,

פְּקָדִים masc. and פְּקֻדוֹת fem.: as, חֲלָקִים, but חֲלָקוֹת does not occur. So חֲבָלִים *pains;* הֶבֶל *vanity,* הֲבָלִים *vanities,* and so of others. The pronouns are affixed thus: חֶלְקוֹ *his portion;* חֶלְקִי *my portion;* חֶלְקֵיהֶם *their portion.* So fem. חֶזְקָה, חֶלְקָתִי, חֶלְקָתָם, &c. חֶבֶל pl. in constr. is חִבְלֵי: of חֶבֶל, חִבְלֵי, &c.

חַטָּא *sin,* is with the pronouns חַטָּאוֹ, חַטָּאָם, &c. In the plur. abs. חַטָּאִים, constr. חַטָּאֵי: with the pronouns, חַטָּאַי, חַטָּאֵינוּ, חַטָּאֵיכֶם, &c., and so on.

2. The nouns of this species are numerous. The following are a few examples: חֵפֶץ *will, delight;* עֵדֶן *pleasure,* also the proper name of a place; חֵשֶׁב *a girdle;* חֵלֶב *fat.* But שֵׁבֶט *a rod;* מֵצַח *the forehead;* שֵׂכֶל *understanding, acuteness,* with some others, take the pronouns, &c. after the form פִּקֻּד: as, שִׁבְטוֹ *his rod;* מִצְחוֹ *his forehead;* שִׂכְלוֹ *his understanding.* From עָקַב, which also occurs of the form עֵקֶב, we have עִקְּבֵיךְ *thy vestiges,* Jer. xiii. 22; and, in construction in the feminine gender עִקְּבוֹת: but these may, perhaps, be derived from different primitives.

3. The following are a few of the defective nouns, which seem to belong to this species: גֵּז *a fleece;* (prim. גֵּזַז Art. 77.), fem. גֵּזָה for גֵּזָזָה, constr. גִּזַּת, masc., in constr. גִּזֵּי *cuttings;* גֵּרָה *the cud* (prim. גֵּרַר); חֵךְ *the palate* (prim. חֵנַךְ, Art. 76.), with the pronouns חִכִּי, חִכֵּךְ, חִכָּם, &c. For further examples, see the "Arcanum Formarum," p. 326, &c.

4. Chaldaïc and Syriac words often occur of the form פְּקֵד: as כְּסֵף, Heb. form כֶּסֶף *silver;* מְלֵךְ *counsel.* So, in Hebrew, שְׂאֵת instead of שְׂאֵת *elevation.* See the "Arcanum Formarum," pp. 309, 310.

Of the Fourth Species of Segolate Nouns.

151. This, according to our arrangement, will comprehend all primitive nouns of the forms פְּקֶךְ, and פִּקֶד, but of the latter no examples occur.

Forms.		Examples.		In Construction.	
Primitive.	Usual.		Fem.	Masc.	Fem.
פְּקֶד	פֶּקֶד	כֶּבֶשׂ *a lamb.*	כִּבְשָׂה	כֶּבֶשׂ	כִּבְשַׂת
		יֶתֶר *excellence.*	יִתְרָה	יֶתֶר	יִתְרַת

2. Here, as before, the plurals, &c., are regularly formed: as, pl. abs. masc. כְּבָשִׂים, fem. כְּבָשׂוֹת, the pl. masc. of construction does not occur in this example: but, for the fem. we have כִּבְשׂוֹת. The only instance in which this word occurs with the pronoun is Job xxxi. 20, כִּבְשַׂי. So נֶדֶר *a vow*; צֶדֶק *justice, righteousness*; לֶקַח *learning*; בֶּטַח *confidence*; to which many more may be added. Of the Defective nouns, עִיר (עִיֵר) *a city*, pl. עָרִים for עָיְרִים (Art. 75.); פִּי *the mouth* (prim. פִּוֵהּ, the latter ה being dropped, Art. 74, and the first changed to י, Art. 80.). So, with the pronouns: פִּי for פִּיִי (Art. 75.) *my mouth*; פִּיךָ *thy mouth*; פִּיו *his mouth*, &c.: and, in the fem. plur. פִּיּוֹת *mouths*, and masc. פִּים. The Learner should be informed, however, that it is often extremely difficult to say, to which of the forms such words as these belong; and, as it is of no very great importance to which they are attached, we shall on every occasion offer but a very few.

Of the Fifth Species.

152. These have the primitive forms פָּקֹד, and פָּקֻד, and constitute a considerable class of Nouns in the Hebrew Language.

Forms.		Examples.			In Construction.	
Primitive.	Usual Do.			Fem.	Masc.	Fem.
פָּקֹד	פָּקֻד	קֹדֶשׁ *holiness.*		אָכְלָה *meat.*	קֹדֶשׁ	——
Alternate form.						
פָּקֻד	פְּקֻד	קְשֻׁט *truth.*		בְּאֻשׁ *stink.*	בְּאֻשׁ	——

2. Of this last form, perhaps, no other word occurs, unless the Infinitives of the form פָּקֹד are to be added: these, however, upon receiving one or other of the pronouns, assume the same form with the first, but are never found in the plural number.

3. The masculine plural of the first of these forms is regularly of the form פָּקָדִים: as, קָדָשִׁים; the substitute for *Shĕvá* preserving the original vowel of the word. In the plural of construction we have קָדְשֵׁי; and with the pronouns singular and plural, קָדָשִׁי, קָדְשׁוֹ, &c.; pl. קָדָשֶׁיךָ, קָדְשֵׁיו, קָדְשֵׁיהֶם, קָדְשֵׁיהֶם, &c., all regularly

formed. In the word רֹאשׁ (for רְאֹשׁ), we have in the plural רָאשִׁים and רָאשֵׁי, for רָאְשִׁים and רְאָשֵׁי, by Art. 87. 5, א being preserved to avoid ambiguity; and with the pronouns רֹאשִׁי (for רְאָשִׁי), on account of the quiescence of א in the preceding vowel (Art. id.), רֹאשְׁכֶם, רֹאשֵׁךְ, &c. The same form prevails in the plural with the pronouns: as, רָאשֶׁיו, רָאשֵׁיכֶם, &c. In some instances, קֹדֶשׁ is thought to take the same plural form: as, קָדָשִׁים, קָדָשַׁי, &c., for קָדְשִׁים, &c. But in these cases, the primitive may have been of a different form: if not, this word is occasionally anomalous or erroneously written. So, שֹׁרֶשׁ *a root*, שָׁרָשִׁים, שָׁרָשָׁיו, &c.; but in construction שָׁרְשֵׁי: גֹּרֶן *a threshing floor*, fem. makes its abs. pl. גֹּרָנוֹת, for גָּרְנוֹת, by a similar anomaly: and, in the pl. of construction we have also גָּרְנוֹת. From גֹּדֶל we have גָּדְלוֹ *his greatness;* from קֹמֶץ, קָמְצוֹ *his handful,* by adopting the obliquely corresponding vowel.

4. When the middle letter happens to be a guttural, the euphonic (ֹ) becomes (-) (Art. 108.): as, תֹּאַר *form*, בֹּהַק *a pustule*, &c., while in some instances the (ֹ) remains: as, אֹהֶל *a tent;* בֹּהֶן *the thumb.*

5. In some cases *Khōlém* remains in the abs. pl. as, אֹהָלִים; as also in those which have not the grave pronominal affixes: as, אֹהָלֶיךָ, אֹהָלָיו; but, in construction and with those affixes, the first vowel is *Kāméts Khātúph:* as, אָהֳלֵי *ōhŏlé*, אָהָלֵיכֶם, &c. which are regular. D. Kimkhi takes it to be *Kāméts.**

6. בֹּהֶן *the thumb*, fem. forms the plural בְּהֹנוֹת, but does not occur with any of the pronouns. In the same manner are formed

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* Michlol, fol. רז, verso, which, according to him, is always the case when a guttural letter occupies the place of the second radical: as in אָהֳלֵי אֱדוֹם *the tents of Edom*, Ps. lxxxiii. 7; גְּאֻלֵי הַפִּרְחָנָה *the defilings of the priesthood*, Neh. xiii. 29; חָאֳמֵי צְבִיָּה *twin roes*, Cant. vii. 5; but תְּאוֹמֵי Ib. iv. 5, is, he thinks, derived from a different primitive. I believe, however, that in the above cases, (ֳ) is *Kāméts Khātúph*, to be read as *Khōlém;* and if so, there is no irregularity in the word, although there is a slight one in the syllabication.

the plurals of גְּבַהּ *splendour*, and לְכַח *front, presence*: as, גְּבֹהוֹת and לְכֹחוֹת; but these, according to D. Kimkhi, belong to some other form of the singular (perhaps גְּבֹהָה, לְכֹחָה, &c.); as, נְכֹחָה Amos iii. 10.

7. A few peculiarities prevail in the word בְּאֹשׁ *ill savour*, which deserve notice. Its original form seems to be בְּאֹשׁ; but, with the pronouns it is written בָּאְשׁוֹ, בָּאְשָׁם, &c. in which the *o* is drawn back (Art. 87. 5.). In the time of Kimkhi, however, it was irregularly written בָּאשׁוֹ, בָּאשָׁם, with a quiescent א, which inclined him to think that the singular form must have been בְּאֹשׁ.

8. In those cases, in which the last letter is a guttural, the sound of *o* is lost: as, רֹמַח *a spear*, pl. רְמָחִים: but, with a pronoun it returns: as, רָמְחֵיהֶם *their spears*; אֹרַח *a way*, makes אָרְחוֹת pl. abs., but in construction אָרְחוֹת.

9. Of the defective nouns, we have תֹּהוּ for תְּהוּ *emptiness* (Art. 87. 2.); בֹּהוּ for בְּהוּ, *waste*; מָרֹר for מָרֹרָה fem. *bitterness*; to which many others may be added.

10. These nouns are regularly abstracts in signification (Art. 146. 8.): and, in many instances, where they appear not to be so, some translated sense takes its place: as, מֶלֶךְ *a king*, which originally meant *possession, dominion*, or the like, but which, in process of time, seems to have lost its primitive force. Perhaps it still retains that sense in Proverbs xiv. 28.

בְּרֹב־עָם הַדְרַת־מֶלֶךְ וּבְאֶפֶס לְאֹם מְחִתַּת רָזוֹן׃

"In the multitude of people is the glory of rule;
But in the diminution of a nation is the stroke of poverty."

In this case מֶלֶךְ is opposed to רָזוֹן, which seems to me to prove, that *rule* or *dominion* is the sense in which it must be taken. Some indeed have proposed to read רֹזֵן *prince*, at the end of the second hemistich, but this will be unnecessary when we restore מֶלֶךְ to its primitive signification. In like manner the word سلطان *Sultān*, which means *power, rule*, or the like, has been applied to the Emperor of Constantinople; and in our own lan-

guage we use *Justice, Magistrate, Lordship,* and many similar expressions, which were originally abstract nouns. See also Hosea x. 15.

On the Forms of the Second Class of Primitive Nouns, which are not Segolate.

153. Having laid down the different forms and inflections of the primitive nouns which are termed *Segolate,* we now come to others which are also primitive, but which have not the peculiarity of punctuation found to prevail in them; and which, moreover, have the tone-accent on the last syllable: and as it will be unnecessary, to give the forms of the plurals in all cases—of the noun when in the state of construction, or when in connection with the several pronouns; we shall only point out the instances in which any difficulty may arise, either from a vowel being *immutable,* or any other cause, which will be all the Learner can want. The following are the forms peculiar to this species of nouns: viz. I. פָּקֵד: II. פָּקֶד: III. פָּקָד: IV. פְּקֵד: V. פָּקִיד: VI. פְּקִיד: VII. פָּקוּר: VIII. פְּקוּד: IX. פּוֹקֵד: X. פָּקוּד: XI. פְּקוֹד.* The feminine forms will be given in their places.

	Forms.		Examples.			
	Masc.	Fem.	Masc.		Fem.	
I.	פָּקֵד	פְּקֵדָה	יְקַר	*value.*	יְקָרָה	*id.*
II.	פָּקֶד	פְּקֶדָה	דָּבָר	*a word.*	צְדָקָה	*righteousness.*
		or, פְּקֻדָּת			עָתֶרֶת	*abundance.*

* If, however, we consider the forms, פָּקֵד and פָּקֶד, פְּקֵד and פָּקֶד, פָּקִיד and פְּקִיד, פָּקוּד and פְּקוּד, פְּקוֹד and פָּקוּד, respectively, *identical,* the number of the forms will be reduced to *six.*

2. As the last example exhibits the feminine form generally used in construction, nothing further need be said about it. In the first two, we have no vowel which can be said to be *immutable*. The plurals therefore and pronouns will take those forms, which a regard to the vowels and accents would suggest as proper: and the rule seems to be, that in every case, the vowel farthest removed from the accent will be rejected; as, דָּבָר, in constr. דְּבַר (Art. 143. 3.) with the pronouns דְּבָרִי, דְּבָרוֹ, &c. pl. abs. דְּבָרִים, in constr. דִּבְרֵי (for דְּבָרֵי, Art. 106. 1.): with pron. דִּבְרֵיכֶם, דִּבְרֵיהֶם, &c. with an *asyllabic* pron. דְּבָרֶיךָ, דְּבָרַי, &c. throughout. The same will hold good in all similar forms, in which the vowels are by analogy *mutable*.

3. In some instances the first (ר) is *immutable*, but in these it is believed to occupy the place of א: as פָּרָשׁ *a horseman*; Arab. فَارِس; pl. פָּרָשִׁים.

4. Nouns of these forms are generally *Concrete*, and will therefore designate substances: as, אָדָם *a man*; בָּרָד *hail*; בָּשָׂר *flesh*: epithets; as, חָכָם *a wise man*; רָשָׁע *a wicked man*.* In some cases they seem to be abstract: as, בָּכָא *weeping*; זְעָקָה *crying out*, &c.; but this may take place by the operation of a metonymy, just as the contrary effect sometimes takes place in the Segolates (Art. 152. 10.).

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* Whether the Hebrews ever considered words of this kind as adjectives, as we do, I very much doubt. But, whatever may be said on this subject, it is much more convenient, in considering the structure of this language, to treat them as *epithets*, including a substantive with their attributive properties, as in the English word *fool*, &c. See the Syntax.

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
III.	פֶּקֶד	פִּקְדָה or פִּקֶדֶת	גֶּדֶר *a fence.*	גְּדֵרָה or גְּדֶרֶת *id.*
			גָּזֶל *stolen.*	גְּזֵלָה *id.*
IV.	פֶּקֶד	פִּקְדָה or פִּקֶדֶת	יֶלֶל *howling.*	אֲפֵלָה *darkness.*
				עֲצֶלֶת *idleness.*
		once פִּקְדוּת		כְּבֵדוּת *heaviness.*

5. In these forms, which are very nearly related to each other, the second vowel is generally *immutable*, the first not so: as, גְּדֵרוֹ *his fence*; גְּדֵרֵךְ *thy* (fem.) *fences*; גְּדֵרֶיהָ *her fences*; pl. fem. גְּדֵרוֹת *fences*. This being known, the vowels proper for construction, &c., are also known. In a few instances we have a י inserted: as, זְעֵיר *littleness*; שְׁלֵיו *tranquillity*; פְּלֵיטָה *escape*, which seems to account for the attendant vowel's being *immutable*; and also to suggest, that some affinity exists between this and the next form.

6. The signification peculiar to these forms, is that of *habit, custom, passion*, whence they have by some been termed participles. Those of the third are found in words signifying *feeling, perception*, or the like, and are often used as roots of verbs having this sense: as, חָפֵץ *willing*; שָׂמֵחַ *rejoicing*, &c.

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
V.	פָּקִיד	פְּקִידָה	נָבִיא *a prophet.*	נְשִׁיקָה *a kiss.*
VI.	פָּקִיד	*id.*	נָסִיךְ *a libation.*	עֲלִילָה *an action.*
VII.	פָּקוּד	פְּקוּדָה	לָמוּד *learned.*	לְמוּדָה *id.*
VIII.	פָּקוּד	*id.*	נָדוּד *boasting.*	נְבוּאָה *prediction.*

7. In all these cases the י and ו inserted are *immutable*, the other vowel is not: the plurals, &c. are, therefore, formed accordingly. In some instances the ו or י will be

omitted, and their places supplied by (ֵ) or (ֶ) respectively; in all which these vowels will remain *immutable* as before, for the purpose of preserving the original form of the word: as, חָשֵׁךְ masc. חֲשֵׁכָה fem. *darkness*. So עֵצָה fem. for יְעֵצָה *advice* (Art. 76.); and פְּקֻדָּה *a visitation, being visited,* &c.

8. Forms V. and VI. are very nearly allied to the foregoing both in form and signification; and from these, the forms VII. and VIII. scarcely present a shade of difference.* Simonis indeed makes a difference, but it is perhaps only an imaginary one. To the two last he ascribes the sense of past time, as if the action, of which this form is usually said to present the object, took place at some distant period; but, innumerable instances may be pointed out, in which it has a present or a future signification according to the context. The truth seems to be, that each of them implies habit, custom, &c., of such action, &c., as the root may signify; but, that in some roots, the one form is found to prevail, in others, the other.

	Forms.			Examples.		
	Masc.	Fem.	Masc.		Fem.	
IX.	פּוֹקֵד	פּוֹקֶדֶת	יוֹרֵד	*descending.*	יוֹרֶדֶת	*id.*
		פּוֹקְדֶת			יוֹרְדֶת	*id.*
X.	פָּקוֹד	פְּקוּדָה	גָּדוֹל	*great.*	גְּדוֹלָה	*id.*
		or פְּקֻדָּה	עָנוֹג	*luxurious.*	עֲנֻגָּה	*id.*
XI.	פְּקוֹד	פְּקוֹדָה	זְרוֹעַ	*the arm.*	בְּשׂוֹרָה	*good news.*
		once פְּקוֹדִית			צְלוֹחִית	*a sort of dish.*

* So אָסִיר and אָסִר *bound, a captive;* בָּחוּר and בָּחִיר *chosen;* יָלוּד and יָלִיד *born, a son;* מָשׁוּחַ and מָשִׁיחַ *anointed Messiah:* and in a great number of cases, in which the textual reading has the one form, the marginal reading will have the other.

9. In these forms the וֹ *Khōlém* only is *immutable.* We shall have therefore in the plural, &c. פּוֹקְדִים masc. פּוֹקְדוֹת fem. and גְּדוֹלִים masc. גְּדוֹלוֹת fem., which will also be the forms proper for the state of construction, and for the pronominal affixes.

10. Of these forms a few nouns will be found abstract in signification. פּוֹקֵד, with its feminine, is generally used as an agent. Sometimes the feminine occurs as, פּוֹרִיָּה *fructifera:* (Art. 136. 5.).

11. It may be taken as a general rule, that whenever a וֹ or וּ, or one of their equivalents (ֹ) or (ּ), happens to be found in one of this class of primitive words, that vowel will remain *unchanged* under all circumstances. The reason is: these vowels principally constitute these forms.

LECTURE VII.

OF THE AUGMENTED HEBREW NOUNS.

154. Having considered the *Primitive* nouns of both kinds, we now proceed to the *Augmented* ones, which may be classed under four heads. I. Those found to double any letter or syllable, which hence may be termed *reduplicated.* II. Those which are augmented by one or more of the letters contained in the technical word הֵאֱמַנְתִּי *I have believed,* reduplicating, or not, at the same time, any of their letters or syllables. III. Nouns compounded of two or more others, each of which may be otherwise augmented, or not: and, IV. Foreign words.

2. It is evident that whenever any addition is made to a word, some modification will be made in its sense. The great difficulty consists, however, in determining the law by which this process of augmentation is carried on, and thence ascertaining, what is the precise force of every form thus modified: and, it must be confessed, that although a considerable number of instances occur in most languages, in which we can clearly perceive a peculiar force attendant on certain specific forms; yet, there are others, in which no such power is discoverable; others again, in which one form is used for another, and even different forms linked together in the same phrase, or corresponding to one another in the parallel parts of the same context. To this may be added the figures of speech, which exercise a very considerable influence on the significations of words, and conspire very much to disconcert both the Learner and the Learned in enquiries of this nature. Still we must not throw away all the helps we have, merely because they will not conduct us to absolute knowledge in every case: besides, further enquiry may throw much new, and even sufficient, light on this subject. We shall, therefore, follow the course just marked out, in detailing the forms of augmented nouns.

3. Writers on this subject seem generally to agree in the following principles, viz. That, by augmentation will be expressed either *intensity*, *frequency*, *duration*, *defect*, or the like, of that *action*, *passion*, *habit*, &c. which is contained in the signification afforded by the primitive word:—that, in some instances, a word which is intransitive, will, by adding a letter, become transitive: as in the English words, *rise* and *raise*, which in Hebrew will be given in קָם (for קָוַם), and קִוֵּם or קוֹמֵם. A similar effect is produced in Hebrew by prefixing a letter: as, הֲקִימוֹ which will also signify *raise*, the root being קוּם *rise*. In many cases, however, as already remarked, the real force of the augment is not perceptible; and in these, we must be content to abide by usage. As we proceed, however, it is my intention to offer some conjectures on the origin of the different augments; and, should I not succeed in producing conviction, I shall certainly gain my point in another respect, namely, in impressing upon the Learner's mind, the different forms with which he will meet. Besides, by attempting to ascertain what these additional syllables really are, and what they mean, some light may be thrown on the manner in which language in

general has been constructed.—It is my belief, that language has grown up, in a great measure, out of necessity; and, that words which now exceed their primitive length, must have been made so by the addition of others qualifying or otherwise modifying their significations, as circumstances should require. In process of time, many of these additional words may have become attached to others, and so abbreviated as greatly to obscure their original forms and significations: e. g. The English word *attempting*, seems to be compounded of *at*, (*ad*, whatever that word was originally) *tempt*, and *ing*. The last component part is probably the same with the Latin *Ens*, or Greek ὢν, so that each part of the word might originally have stood singly, but is now so compounded as to stand for one. In such words as *incomprehensibility*, *transubstantiation*, &c., I suppose we have not fewer than five or six primitive words confounded together in one.

4. The Greek and Latin prepositions, with which so many words are compounded, were perhaps at first significant words: and, it strikes me as most probable, that their terminations of case and gender, no less than the variations found to prevail in the conjugations of their verbs, were all, at some time, significant words, which have been so attached to the root, as to supply the sense which these conjugations, &c. now bear. It may, indeed, be impossible now to ascertain exactly what they were; still the attempt to do so, cannot but be attended with beneficial results.—To proceed, the following tables will exhibit the forms with some examples of the first class of these nouns.

Of Reduplicated Words, Intensitive, or otherwise modified in their Signification.

	Forms.		Examples.			
	Masc.	Fem.	Masc.		Fem.	
I.	פִּקֵּד	פִּקֶּדֶת	עִקֵּשׁ	*very perverse.*	אִוֶּלֶת	*great folly.*
or	פָּקֵד	or פָּקֶדֶת	אִלֵּם	*quite dumb.*	יְקֵהָה	*prompt obedience.*
		or פִּקֶּדָה	לַמֵּד	*teaching.*	נִבֶּחֶת	*baldness.*

5. To this form may be referred all those nouns, which, on account of having a ו or י for their middle radical letter, and therefore not convenient for reduplication (Art. 75.), double the last:

as, שׁוֹקֵק *greatly desiring*, fem.; שׁוֹקֶקֶת *id.*, root שׁוק; עוֹלֵל *a sucking child*, root עול. The same form is also found in words derived from roots having the second and third radical letters the same: as, שׁוֹמֵם, fem. שׁוֹמֶמֶת *desolate, desolation*, root שׁמם. The passive forms of these will be שׁוֹמָם, שׁוֹקָק, עוֹלָל, &c. Some others double the last radical letter by *Dāgésh*: as, קָטָן, pl. קְטַנִּים, *small*; אוֹפָן *a wheel*, pl. אוֹפַנִּים; שָׂפָן *a field-mouse*, pl. שְׂפַנִּים; זְמַן *time*, pl. זְמַנִּים, &c.

6. Some one vowel will, in all these cases, necessarily be *immutable;* the other occasionally so: e. g. עָקֵשׁ &c., pl. abs. עֲקֵשִׁים, constr. עֲקֵשֵׁי. The pronouns, therefore, will be affixed accordingly. Under this head may be placed all those verbal nouns, which are generally arranged as the infinitives, &c., of the *Pihél* conjugation.

7. As this form is taken for the *root of one of the species of the Conjugation*, some account should be here given of its force.

It has been laid down as a rule, that verbs which are intransitive in the first species, are generally transitive in this: as, לָמַד *he learned;* לִמֵּד *he taught.* The same property prevails in the Arabic: علم *he knew;* علّم *he taught.* This they term the *transitive* property; التّعدية. The other dialects also recognise this property.

8. Another property is, the *becoming* either in *reality*, or in *estimation* only, that which the primitive word signifies: as, בִּכֵּר *he became*, or was adopted as, *the first-born*, from the primitive בְּכוֹר *first-born:* but this word, when used of trees as producing fruit, will mean *prematurity.*

Under this head may be placed all those cases, in which is intimated *a Declaration, Announcement, Accusation*, &c., of what the primitive word signifies: as, טִמֵּא *pronouncing*, or *accusing another of being, unclean;* טִהֵר *pronouncing another clean.* So perhaps, חִטֵּא *pronouncing, confessing*, &c. *sin.* And hence by a metonymy, *expiating* it.* These properties are termed by the

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* This property is termed by the Arabic Grammarians سلب *deprivation*: as, جلدتُه *I skinned him*, or *deprived him of his skin.* Lumsden's Arab. Gram., p. 178. See also his Pers. Gram., vol. i. p. 230.

Arabian Grammarians, التَّحوُّل *changing*, and التَّسمِيَة *naming*: as, 1, روض المكان *the place became a garden*; قوس الرجل *the man became* BOWED, or *bent like a* BOW. Where the English word *bowed* is similarly formed from *bow*: 2, فسقت زيدا *I vilified Zaid*, i. e. pronounced him to be so; كفر زيدا *he called Zaid an infidel*; تجبين *calling one a coward*, &c. Of this kind are אֶתְאַשְּׁרוּנִי *they shall bless me*, Gen. xxx. 13; i. e. *they shall declare that I am blessed*; לֹא־יְנַקֶּה *he shall not make innocent*, i. e. *declare to be so*, Exod. xx. 7. The same may be said of all those passages given in this form, in which God is said to have *hardened* Pharaoh's heart. See Exod. iv. 21, ix. 12, x. 20. 27, &c., compared with Exod. vii. 13, 1 Sam. vi. 6, &c.*

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* Hence from the noun צַדִּיק *just*, we have the verb in this form צִדֵּק *he pronounced, esteemed* some one *just*, i. e. he *justified him*, e. g. Jer. iii. 11, צִדְּקָה נַפְשָׁהּ *she justified herself*. See also Job xxxiii. 32, &c. See also Buxtorf's Chaldaïc and Talmudic Lexicon under זָכָה. Greek verbs in άζω, ίζω, ύω, ύνω, άνω, έω, άω, όω, &c. have frequently this force: so Δικαιόω or Δικαιῶ in the New Testament; so also 1 Cor. i. 20, ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου, *He hath made foolish*, i. e. pronounced to be so, *the wisdom of this world*. So also with the verb ποιέω, which will give an equivalent sense, John xix. 7, ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν, *He made himself the Son of God*, i. e. He declared himself to be so. In a similar manner the verbs נָתַן *he gave, appointed*, and שָׂם *he placed, laid down*, or the like, will intimate the mere declaration of something done or to be done, e. g. Gen. xxvii. 37. גְּבִיר שַׂמְתִּיו *I have laid him down*, declared him, *great*. וְאֶת־כָּל־אֶחָיו נָתַתִּי לוֹ, *and all his brothers have I given to him*, i. e. have declared shall be his. See Gen. xxxv. 12. Comp. Exod. xii. 25. So 1 Kings xxii. 23. נָתַן יְהוָה רוּחַ שֶׁקֶר *Jehovah hath given a spirit of lying*, i. e. has declared that it is so. See Prov. ix. 9, where תֵּן *give*, in the first number, is explained by הוֹדַע *make known*, in the second. See also Ezekiel xx. 24—26. Other verbs too, not of this form but expressing some action, are occasionally used to signify *a declaration* of that action only; as in Jer. i. 10: *to root out, to pull down*, &c. Hosea vi. 5, *I have hewed them by the prophets*, &c. i. e. I have *declared* that they are, or shall be, *hewn*. See Glass. Phil. Sacr. Lib. III. Tract. III. Canon XV., &c. Storr. p. 26, &c.

9. Another property of this form is, to intimate *Intensity, Abundance*, or *Frequency*, of the action or passion signified by the primitive word: שָׁבַר *he broke*; שִׁבֵּר *shivered* or *broke to pieces*; צָמַח *it shot up, grew*; צִמַּח *it shot up quickly and abundantly*. Equivalent to this, is the property termed المبالغة or كثرة of the Grammarians of Arabia: as, حمدٌ *he praised him very much*; جوّل *he exercised his horse very much*; صرح الحق *the truth became very apparent*, &c.

10. In a few instances also, this form is thought to have a causative signification; as, הָלַךְ *he walked*; הִלֵּךְ *he caused another to walk*, &c.

	Forms.		Examples.			
	Masc.	Fem.	Masc.		Fem.	
II.	פָּקוּד	פְּקוּדָה	חָבוּק	*embracing.*	בְּכוּרָה	*first born.*
or	פָּקוּד	or פָּקוּדָה	אַשּׁוּר	*marching.*	חֲבוּרָה	*the cicatrix of a wound.*
			שַׁכּוּל	*bereaved.*	שַׁכּוּלָה	*id.*

The vowels will in every case here be *immutable*; the plurals, &c., will therefore be regularly formed, פְּקוּדִים, פְּקוּדִים, &c.

To this form are referred some words having ּ between the first and second radical letters, which is thought to be a mere compensation for the omission of *Dāgésh*: as, כִּדּוֹן for כִּדּוֹן *a spear*; כִּידּוֹר *invasion*; צִיּוֹן *a fetter*; and, according to some, שִׁילֹה *Shiloh*.

	Forms.		Examples.	
	Masc.	Fem.	Masc.	
III.	פָּקִיד	——	אָסִיר	*firmly bound.*
			בָּרִיחַ	*extremely fugitive* (Art. 45. 109.).

11. Here, as before, the vowels are *immutable*. No feminine form occurs.

	Forms.			Examples.		
	Masc.	Fem.		Masc.		Fem.
IV.	פַּקָּד	פַּקֶּדֶת	or פִּקֶּדֶת	גַּנָּב	*a thief.*	שַׁלֶּטֶת	*a ruler.*
or	פִּקֵּד	פִּקֵּדֶת	or פִּקֵּדֶת	אִכָּר	*a farmer.*	בִּקֶּרֶת	*enquiry.*
				חַטָּא	*a sinner.*	חַטָּאָה	*id.*
						פַּאֲרֶת	*sterility.*

12. These nouns imply *constant habit* or the like, and are used to designate trades, professions, &c.*

13. Both vowels are here necessarily *immutable*, the first on account of the syllabication, the second because it seems to supply the place of א, by analogy: as, חָרָשׁ *an artificer* (Art. 153. 3.), pl. חָרָשִׁים, and in construction חָרְשֵׁי *artificers*; מַלָּח *a mariner*, pl. מַלָּחִים, with pron. מַלָּחֵיהֶם *their mariners*. A few instances occur in which (ֵ) occupies the place of (-) or (ֹ): as, גָּחָלֶת (Art. 87. 6.) and בַּלָּהָה *perturbation*. To the feminine forms Simonis adds פַּקָּדוּת, of which two examples only occur, viz. חַלָּמוּת *coagulated milk*, according to him, Job vi. 6; and פַּלָּצוּת *terror*, Ib. xxi. 6, &c. But these are probably *compound* forms.

	Forms.		Examples.		
	Masc.	Fem.	Masc.	Fem.	
V.	פָּקֵד	פְּקֻדָּת	לָמֵד *trained, accustomed.*	כֻּסֶּמֶת	*spelt* (herb).
		פְּקוּדָת	—	כָּתֹנֶת	*a coat.*
		פְּקֵדָה rarely.		לָקֻחָה	*taken.*

14. Simonis places יוּלַד Judg. xiii. 8, under this form; but nothing can be more probable than that this is the third person singular of the verb, construed with ה in the sense of אֲשֶׁר, and to be understood as a future tense; e. g. הַיִּוָּלֵד *who should be born*. Perhaps the word does not occur construed as a simple noun in any case.

15. Under this head may be classed all those nouns which are generally arranged as infinitives of the *Pūḥál* conjugation, and which may therefore be considered as passives corresponding with the active forms, פְּקֵד, &c.

16. In all these cases, the first vowel is necessarily *immutable*; the last not so universally: but, as examples do not occur sufficiently numerous to decide this question, we can say but little about it.

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* The same forms have the same force in Arabic: as, عطار *a perfumer*, خباز *a baker*; from عطر *perfume*, and خبز *bread*. So in Syr. and Chaldaïc ܐܶܐܦܳܐ Chald. זַמָּרָא *a singer*, &c.

17. These forms are thought to be intensitive of those given under the preceding class (Art. 153.): but whether such force is *always* to be found when they occur is doubtful.

Of those Nouns which are said to be reduplicated by implication (Art. 109.)

155. These are nouns which are thought to have an *intensitive* signification, without presenting any reduplication either in the vowels or consonants: but, as they generally have a perfect vowel, occasionally *immutable,* in the penultimate, it has been supposed that this presents a compensation for the *Dagesh* which has been omitted. The following are their forms:

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
I.	פֻּקָד,	פֻּקְדָה,	נֵכָר *unknown.*	צַלָּחָה *a dish.*
	or פִּיקֻד	—	הֵיכָל *a temple.*	—

2. For further examples see the Arcan. Form. p. 202, &c.

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
II.	פּוֹקָד	פּוֹקָדָה	עוּגָב *a musical instrument* so called.	
		or פּוֹקָדֶת	סוּגָר *a fetter.*	אֲרִיָה *a stable, stall,* &c.
				מוּעָדֶת *vacillating.*

	Forms.		Examples.	
	Masc.	Fem.	Masc.	Fem.
III.	פּוֹקָד	פּוֹקָדָה	אֹהֶל *a tent.*	
		or פּוֹקָדֶת	אוֹצָר *a treasure.*	
			חוֹתָם *a seal.*	חוֹתֶמֶת *a seal.*
				pl. טוֹטָפוֹת *frontlets.*

3. With respect to the inflection of these words, it may be remarked, that the perfect vowel (ֻ) in the first form, is sometimes *immutable,* at others not so. No rule, therefore, can be given,

upon which reliance, as to the plurals, &c., can be placed. With respect to the other forms, whenever the י or ו remains, its vowel also remains *unchangeable;* but, when it drops, the defect may be compensated by inserting the point *Dāgésh* in the following consonant, as it is the case in the feminine פְּקֻדָּה, in which the perfect vowel is supplied by its corresponding imperfect one; e. g. for פּוּקָדָה, we have פְּקֻדָּה. So also, *vice versâ*, letters doubled by the insertion of *Dāgésh*, will frequently lose this point, and then the preceding imperfect vowel will change into its correspondent perfect one. Hence it is, that these forms are supposed to contain an *implicit* reduplication, (Art. 109.), or, in other words, to be forms equivalent to those which have the middle radical letter doubled by a *Dāgésh forte*. But, as the nouns of this class are few, it is scarcely possible to glean from the usage of the language, what vowels are *mutable* and what are not so. For the same reason, it is impossible even to say, whether we are right in all cases in our classification of them.

On the Augmented Nouns, termed הֵ֫אֱמַנְתִּי *Hē-emanti.*

156. In nouns of this description one or more of the letters contained in the technical word הֵ֫אֱמַנְתִּי (Art. 147. 3.) will be found attached to one or other of the preceding primitive or augmented forms, for the purpose apparently of varying the signification. That these are fragments of words I have no doubt: but, what they originally were, it may now be exceedingly difficult to say. I may, perhaps, be excused if I offer a few conjectures on this subject, hoping, that although I may not succeed to the extent that may be wished, I shall, nevertheless, afford something likely to fix these forms more permanently in the mind of the Learner; and this is my principal object.

2. Of these letters (viz. הֵ֫אֱמַנְתִּי) one or other will be found at the beginning of words; while ה, י, ם, ן, or ת, will be found at their ends. In some instances, words are augmented by one or more of these letters,

both at the beginning and the end at the same time, having also the middle radical letter doubled by the operation of *Dāgésh forte,* as in the Participial forms of *Hithpāḥél,* מִתְפַּקֵּדִים and מִתְפַּקְּדוֹת, &c.

Of the Letters termed הֵיאֶמַנְתִּי, *when prefixed to words.*

157. Simonis* considers nouns having א or י prefixed, as having some affinity in signification to those persons of the verbs which have these letters as preformatives; and the ת as presenting a force nearly allied to that of the *Hithpāḥél* conjugation. This may perhaps be true; but, as it leaves these conjugations, &c., unexplained, I have thought it would be better, to consider the force of these adjuncts in the nouns: because, if we can succeed in this, we shall have no difficulty whatever when we come to the verbs.

I suppose, then, that the letters ה, י, ת, or הת, are nothing more than abbreviated forms of some primitive words, which might have originally been written in full, and placed before others, for the purpose of modifying their sense. These, in process of time, might have lost some of their letters, and then have been compounded with others presenting the forms which we now have. If, therefore, we can now find words which may be thus abbreviated when joined with others, and giving the significations which such augmented forms seem to have, we shall perhaps make this subject more intelligible and interesting than it has usually been found to be.

2. With respect to the first, א, with which we may join ה, we perhaps have a fragment of the root אָוָה (Arabic هَوِيَ הָוַי) *desiring, impelling, casting down,* and the like; to which, אָבָה, הָוָה, and אוי, as expressing certain affections of the mind, may perhaps be added, as cognate roots. Upon this supposition הַפְקִיד (or אַפְקִיד, for the Chaldee or Syriac form) will stand for אָוָה, הָוַי, or הָוָה, פָּקִיד (Form. VI. Art. 153.) *impelling, causing, desiring,* &c. another, *to visit,* &c. So אַכְזָב *a willing,* or *great liar;* אַכְזָר *willingly,* or *greatly cruel.*†

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* Arcanum Formarum, p. 522.

† It is remarkable, that the causative and other words in the Coptic are formed in precisely the same manner. "Verba composita," says Scholz. Gram.

3. We may now consider the force of words thus augmented: and, as some of them are taken for the leading words of a certain species of the conjugation of verbs, it will be as well now to determine their properties.

4. If then the primitive word have an active sense, as, שָׁמַע *he heard,* it will in this form have a *causative* one; as, הִשְׁמִיעַ *causing to hear:* but, if the primitive be neuter, this form will be *active* in signification: as, עָמַד *he stood;* הֶעֱמִיד *he set up;* שָׂמַח *he was glad;* הִשְׂמִיחַ *he rejoiced another.**

5. If, in the next place, the primitive be a noun substantive or adjective, it will, in this form, generally signify the *being, making, becoming, doing, suffering, permitting,* &c. the sense of the root: הִבְרִיא *he made fat;* noun, בְּרִיא *fat* (Form V. Art. 153.); הֵימִין *he used*

Copt. § 86. e duabus vocibus coalescunt. In compositione verbum ⲉⲣ esse, vel facere, ϣⲉⲙ suscipere, ϥⲓ ferre, ϩⲓ projicere, ⲭⲉⲗⲗ invenire, ϭⲓ accipere, ⲧ dare, sæpissime occurrunt: e. g. ⲉⲣⲟⲩⲱⲓⲛⲓ lucere, ex ⲉⲣ et ⲟⲩⲱⲓⲛⲓ lux .... ϣⲉⲙⲛⲁⲕⲁϩ pati, ex ϣⲉⲙ et ⲛⲁⲕⲁϩ dolor, ϥⲓⲣⲙⲟⲩϣ curare, ex ϥⲓ et ⲣⲙⲟⲩϣ cura, ϩⲓⲥⲉⲙⲧ fundare, ex ϩⲓ et ⲥⲉⲙⲧ fundamentum, ⲭⲉⲗⲗⲕⲁⲧ intelligere, ex ⲭⲉⲗⲗ et ⲕⲁⲧ intellectus, ϭⲓϣⲓⲛⲓ pudefieri, ex ϭⲓ et ϣⲓⲛⲓ pudor, ⲧⲱⲟⲩ glorificare, ex ⲧ et ⲱⲟⲩ gloria." In these cases the words prefixed have precisely the same power with those above proposed, and one, viz., ϩⲓ projicere, is very nearly allied both in sound and sense to our א or ה, particularly in the *Hiphḥíl* form הִפְקִיד or אֶפְקִיד, &c.

* These properties are also common to the Arabic: as, 1. حفر زيد نهرا *Zaid dug a canal;* احفرته نهرا *I caused him to dig a canal;* 2. بصر زيد *Zaid had the faculty of sight;* ابصرته *I saw him.*

the right hand, or *proceeded towards it*; noun, יָמִין *the right hand.* So הִשְׂמְאִיל *he used,* or *went towards, the left hand;* noun, שְׂמֹאל *the left hand;* הִמְטִיר *he caused rain;* noun, מָטָר *rain;* הִלְבִּין *he became white,* root לָבָן *white;* הִשְׁבִּיר *he permitted* (to purchase) *provision,* root שֶׁבֶר *provision;* הִשְׁאִיר *he permitted* (to) *remain,* root שְׁאָר *remnant.**

6. Another property is, the *exhibiting, declaring,* or *esteeming,* the person or thing designated by such word, as possessed of the quality intimated by the primitive: as, הִצְדִּיק *he declared,* or *esteemed another, just,* from צַדִּיק *just;* הִרְשִׁיעַ *he declared,* or *esteemed another wicked,* from רָשָׁע *wicked.* So, in the Arabic, اكفرتُه *I called him an infidel;* اخطأتُه *I accused him of sin.*† To this property may be referred all those passages, in which this form is used, and in which God is said to have *hardened the heart, blinded the eyes, made the heart gross, deceived the people,* &c.—where nothing more than declaring this to be the case can be meant.‡

7. Another property of this form is, *excess,* or *intensity,* of the action, passion, &c. afforded by the primitive

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* See Deut. ii. 28, 1 Sam. xxv. 22, Ps. cxix. 31, Is. lxiii. 17. The properties are all peculiar to the analogous forms in Arabic: see Lumsden's Arabic Gram., p. 173, &c.

† Lumsden's Arab. Gram., p. 175.

‡ Exod. vii. 3, x. 1, Deut. ii. 30, Is. vi. 10, comp. with Matth. xiii. 15. This property Storr refers to the influence of a metonymy. Observ. pp. 24, 28, &c., which he thinks amounts to nothing more than *permission.* See also pp. 194—5—6. This, however, leaves the matter nearly as unsatisfactory as it found it. Very nearly parallel to these Hebrew forms and usages, are those of Greek verbs terminating in *άζω, ίζω, αίνω, ύνω, εύω, όω,* and *έω,* many of which are manifestly derived from nouns: as, *ἑορτάζω* from *ἑορτή, νομίζω* from *νόμος, σημαίνω* from *σῆμος, εὐδύνω* from *εὐδός, παιδεύω* from *παῖς, δουλόω* from *δοῦλος, τιμάω* from *τιμή, φιλέω* from *φίλος,* &c. See Glassii Phil. Sacr., Lib. iii., Tract iii., Canon xv. Note to Art. 152. 8.

word: as, הֶאְדִּים *he was very red.* So, in the Arabic, اسفر الصبح *the morning was very bright;* اثمر النخل *the palm tree bore much fruit.*

8. Many verbs, not used in the first species of the conjugation (Lect. X.), have occasionally either a neuter or transitive signification in this form: as, הִשְׁכִּים *he rose early;* הִשְׁלִיךְ *he threw.* Sometimes they will have both significations: as, הֵקִיץ *he watched,* or *he roused up another;* הֵרִנִּין *he sang,* or *he stimulated another to sing.**

9. Several of the properties belonging to this form are also common to that of פִּקֵּד, see Art. 154. 7.

10. When the ה is prefixed with (ַ) *Khātúph,* (ִ), or (ֻ), as in הָפְקַד, הֻפְקַד, or הוּקַם, the sense will be passive *of one or other of the above-mentioned* properties.†

11. With respect to (י) prefixed to certain forms, it may perhaps be a fragment of the root יָהָא, Syr. ܝܗܐ or ܝܐ, Arab. يَا *decent, becoming, benign, beautiful, excellent, inviting one to rest,* &c., which, when compounded with any other word, may afford the sense of durability, strength, excellency, or the like, which Grammarians are generally agreed is the force of words so com-

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* And so often in the unaugmented forms, the force will at one time be transitive and at another neuter in the very same word.

† It will perhaps be difficult to assign a good reason for the adoption of this vowel to give a passive signification to words in the Shemitic dialects. Nothing can be more certain, however, than that this is the fact. And, hence, we not only have it in the passive conjugations of verbs both in the Hebrew and Arabic, but it will also impart a sort of passive, or rather habitual, signification to some verbs conjugated in the active form: as, יָכֹל *he was strong;* كرم *he was bountiful;* حسن *he was beautiful;* رفع *he was exalted.* So in nouns, פָּקוּד *visited,* i. e. habitually; صبور *patient,* habitually, &c.

bined; examples will be given in Art. 159. But, as no conjugation is grounded on this form, it will not be necessary to dwell very particularly on it here.

12. We now come to the forms having הת, את, or ת, prefixed. These then we take to be derived from some word, which, when combined with any other, will give the modification of sense usually attributed to these forms. If we take אֲתָא Chald. or Heb. אָתָה *coming, arriving at,* as the primitive word, and suppose את, הת, or ת, to be a fragment of it, we shall have a particle, which when prefixed to any word will give something like *a passive* or *reciprocal* sense, which all are agreed is the import of this form: e. g. הִתְפָּקֵד or אִתְפָּקֵד; of the Chaldee form, or תפקד, will mean, *coming,* or as we say in English, *becoming, visited;* and will be either *passive* or *reflective,* &c., as the sense of the context shall require. So in Latin, *amatum iri,* in which the word *iri* is manifestly derived from the verb *Ire,* to go. The passives of the Persian, Hindustani, and probably of the Sanscrit, are formed in a similar manner.

Properties of the Conjugations grounded on this Form.

13. First *to be* or *become,* that which the primitive word signifies (which in Arabic is termed مطاوعة *submission*); as, הִתְנַגֵּעַ *he became polluted;* הִתְחַזֵּק *he became strong;* הִתְאַדֵּם *he became red;* or, if the context require it, *he made himself so,* reflectively, or, *was made so,* passively. So in Arabic, ادبته فتادب *I corrected him, and he became corrected,* &c.* In the eighth

* Lumsden's Arabic Grammar, p. 182—"Submission." Or, as the Arabic Grammarians define it, حصول اثر الشيء عن تعلّق الفعل المتعدي نحو كسرت الزجاج فانكسر ذلك الزجاج فان انكسار الزجاج اثر قد حصل عن تعلّق الكسر الذي هو اثر الفعل المتعدي i. e. The impression made upon any thing by the action of a transitive verb: as, *I broke the glass, and the glass became broken.* Now, the glass's *becoming broken,*

Arabic species, to which this is nearly allied, we have the same property: as, غممتهُ فاغتمّ *I grieved him, and he*

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expresses the impression made by the active verb *breaking*.—In the كتاب التّعريفات we have: المطاوعة هي حصول الاثر عن تعلّق الفعل المتعدّي بمفعوله نحو كسرت الاناء فتكسّر فيكون تكسّر مطاوعاً اي موافقاً لفاعل الفعل المتعدّي وهو كسرت لكنّه يقال لفعل يدلّ عليه مطاوع بفتح الواو تسميةً لشيءٍ باسم متعلقه i. e. *Almotāwaat*, is the receiving of an impression from the operation of an active verb upon its object: as, "*I broke the vessel, and it became broken.*" So that (تكسّر) *it became broken* is the *Motāwaat* (or *Motāwia*), i. e. it is the word corresponding to that of the agent of the transitive verb, which is here, *I broke* (كسرت); but the verb to which reference is made is termed *Motāwaa* (مطاوع) with the vowel *a* after the *w*: naming the thing in question by the name proper for that affected; i. e. the verb which has here the *passive* form is named by a word (مطاوِع) which has an active signification, and *vice versa*.

I have been the more particular in pointing out this distinction, because we shall have occasion to refer to it again, and because Mr. de Sacy has entirely misunderstood its force. In his Gram. Arab., vol. i. p. 104, we have the following note. "La verbe dont la signification est passive ou neutre, se nomme encore مطاوِع comme le dit Giggeius: et en effet, Beïdawi, sur le v. 4. de la surate 42 ou on lit تكاد السموات يتفطرن *peu s'en faut que les cieux ne se fendent*, ou *ne soient fendus*, dit: قرا البصريان وابو بكرٍ بالنون يتفطرن • والاول ابلغ لانه مطاوع فطر وهذا مطاوع فطر "Les deux lecteurs de Basra et Abou-Becr lisent ينفطرن; mais la première leçon est plus energique, parce que تفطّر est le *passif* de فطّر, et انفطر le *passif* de فطر.

was therefore grieved; لومه فالتام *he reproached him vehemently, and he became reproached.*

14. Secondly, To *feign, pretend, exhibit,* &c. that which the primitive word signifies: as, Josh. ix. 4, וַיִּצְטָיָרוּ *they feigned themselves to be messengers;* 2 Sam. xiii. 5, 6, הִתְחַל *he pretended to be sick;* Prov. xiii. 7, מִתְעַשֵּׁר *one boasting (himself) to be rich.* So, מִתְרוֹשֵׁשׁ *feigning (himself) to be poor;* תִּתְחַסָּד *thou shewest (thyself) gracious;* תִּתַּמָּם *thou shewest (thyself) perfect,* Ps. xviii. 26. And, in Arabic, تشبع* *he pretended*

Nothing, I think, can be less accurate than to class the term مطاوع with those of غير متعد, غير واقع, and لازم, as Mr. de Sacy has here done. All that Beidawi means, seems to be, that يتفطرن is more elegant than ينفطرن, because it is the مطاوع (see the definitions above) of فطر, not of فطر, as the other reading is.

The real difference between neuter verbs, termed by the Arabs غير متعد, لازم, &c. is, that they imply *intransitive action, habit,* or *inseparable properties:* as, *beauty, deformity, colour,* &c.; whereas مطاوعة or مطاوع signify the accidental influence of any *transitive verbs* exerted upon their objects; which is the real difference between the Hebrew forms פָּקוּד and נִפְקָד, as will be seen hereafter.

The real force, then, of this form will be best expressed by *made, became,* or the like: as in נֻהֱלַךְ *made to go,* נִפְקַד *became visited,* &c.; which will lay the groundwork for the reciprocal sense, &c., the context always determining who is the agent.

* The fifth species which has often a passive sense; and constantly in the Ethiopic.—It was shewn, Art. 146. 8, that certain forms had occasionally an *objective* or *subjective* signification, according to the view in which they were taken; the same appears to be the case in these forms; and, hence it is, that these verbs have sometimes a *passive,* at others a *reflective,* and at others an *active* signification. The same is the case in the *Niphḥal* form; and apparently for the same reasons.

satiety; ترجلت المراة *the woman assumed the manners of a man.*

15. Thirdly, *Frequency,* or *intensity,* of the action or passion meant by the primitive word: as, הִתְהַלֵּךְ *he walked about much,* or *continually;* הִתְחַנֵּן *he solicited a favour with great earnestness.* In Arabic تَشَجَّع *he persevered in shewing bravery;* تَحَلَّم *he persevered in acquiring mildness.* And in the eighth Arabic species, اِكْتَسَبَ *he persevered in acquiring;* and, in the sense of earnest request, اِيْتَجَرَ *he demanded his hire.*

16. Fourthly, In many instances the sense is the same as it would be, if the verb had been used in the primitive form termed *Kal:* as, הִשְׁתַּמֵּר *he kept the laws, statutes,* &c. This also, with many other properties unknown to the Hebrew, is found in the Arabic.*

For the transpositions and other changes which take place in certain words, when augmented by the particles הת, or את, see Art. 83.

17. Nouns which receive מ at the beginning will generally designate the *Instrument, Agent, Action, Passion, State, Place,* or the like, by or in which the influence of any verb is exerted, suffered,

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* It is a curious fact that in the Arabic, the eighth species of the conjugation of the form اِفْتَعَلَ, equivalent in force to our הִתְפַּקֵּד, has occasionally the sense of the first (فَعَلَ); in that case the seventh, انفعل mostly used. Now, this seventh Arabic species corresponds exactly with our נִפְעָל (see No. 19.); and, the consequence will be, if these dialects mutually illustrate one another, that the Hebrew הִתְפַּקֵּד and נִפְעָל will have the same, or very nearly the same, force: see Ps. ii. 2, where both occur in the same passage: and also that both will not be found under the same roots unless the הִתְפַּקֵּד have the force of the *Kal:* and, generally, these are found to be the facts of the case.

&c. respectively: as, מַגְזֵרָה *an ax* (root גָּזַר *cutting*); מַפְקֵד *one visiting*; מָקוֹם *a place* (root קוּם *standing*).*

With respect to the reason for this variation of signification, Grammarians are generally silent. Simonis has supposed it to be equivalent to that which the preposition ב similarly situated would supply.† I may perhaps be excused if I offer a different solution. If we suppose, then, that the word originally prefixed was either מִי or מַן *who*, מָה or מָהּ *which*, or *what*, as the sense may require, we shall have significations corresponding to those of the words of these forms, e. g. מִי פֹקֵד *he who visits*, or *is visiting*; and, striking out the י, for the purpose of abridging the word, we shall have מְפַקֵּד as above. The same will be the case, if we take מַן פֹּקֵד, for then the נ will be lost by Art. 76. These are the forms which designate agents when the verb is transitive: and such are all the participial forms commencing with מ. In the next place, if we take מָה or מָהּ *that which*, &c. and prefix it, contracted as before, we shall have מַגְזֵרָה *an ax*, for מָה גְּזֵרָה *that which* (is a) *cutting*, &c. So, מַעֲשֶׂה *a work*, for מָה עֲשָׂה *that which* (is a) *doing*; and so of others.

18. We now come to give some account of the prefix נ, and of the modification of sense, which primitive words undergo in consequence of its influence. And here, as before, we may perhaps be allowed to offer a conjecture, as to its origin. If, then, we take it as the defective form of some primitive word, appearing sometimes as חנ, at other times as נ only, we may suppose it to be derived from the root אני, which, had it been preserved in the Hebrew, might have been written הָנָה, אָנָה, or אָנָא. The senses attributed to it by Castell are, among others:—"*Ad extremum perfectionis terminum pervenit .... assecutus fuit*, seu *percepit*. IV. *Retinuit, detinuit, coercuit* .... V. *Lenitate, modestiâ et patientiâ usus fuit, &c.*" Supposing, then, this word, or some defective form of it, to be construed with any other, the sense of both taken together will, in general, give the force of the forms thus compounded. And, as this form of compound is often used as the *leading word* of one of the species of the conjugation, it becomes the more important to ascertain its properties.

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* Hoffman's Gram. Syr., p. 244.

† Arcanum Formarum, p. 447.

19. First Property: Primitive words receiving this particle will have a sort of passive sense, or will exhibit subjection to the action implied by the primitive *accidentally*, but not *habitually*: and in this respect they differ from words of the form פָּקוּד: as, נִבְרְכוּ בְךָ *they* (shall) *become blessed in thee*, Gen. xii. 2, i. e. *in thy seed*. So in the *Hithpāḥél*, Gen. xxii. 18, וְהִתְבָּרְכוּ בְזַרְעֶךָ, *and they* (shall) *become blessed in thy seed*; their state shall be *changed* to that of blessedness: but in the phrase, בָּרוּךְ יְהוָה *blessed* (is) *Jehovah*, we have no such intimation of accident or change: if, however, יְהִיֶה be added, as in Gen. xxvii. 33, the two forms will have the same force. So, שָׂבוּר will mean *an hireling*; but, נִשְׂכָּר *a person hired on some particular occasion*. So I understand Neh. vi. 12, 13, סַנְבַלַּט שְׂכָרוֹ: לְמַעַן שָׂכוּר הוּא *Sanballat had hired him, because he was an hireling*; and 1 Sam. ii. 5, שְׂבֵעִים בַּלֶּחֶם נִשְׂכָּרוּ *those who have been* (habitually) *full, are* (occasionally) *hired for bread*.

This property is common to the Arabic, and is termed by the Grammarians, as before, مطاوعة: as, بعثه فانبعث *he sent him, and he was sent*; اغلقته فانغلق *I shut it, and it was shut*. (See No. 13, above.)

This property of the Hebrew form (as a verb) was pointed out many years ago by Elias Levita in a work entitled הַפְּרִישׁ; but, as he supposed it also to involve a *preterite* tense, Glassius and others very properly objected; and, the consequence has been, two distinct forms, viz. פָּקוּד, and נִפְקָד, have been confounded together; and, what is still worse, a tense has been ascribed to each, which is more than can be proved of either of them.

20. Again: Words, receiving this augment subjecting them to the action implied by some primitive word, may, when the context requires it, be construed as having a *reciprocal sense*, or implying *possibility, capability, exhibition, propriety, affectation*, or the like,

of the action, &c. meant by the primitive: as, נִשְׁמַר *he guarded himself*, 2 Sam. xx. 10, Mal. ii. 15. To this property may be referred many passages, in which this form seems to have a neuter signification: as, נִקְרַב *he brings himself near*, i. e. *draws near*, Exod. xxii. 7, Josh. vii. 14;—and, in a few instances, an active one: as, נִלְחַם *he fought*; נִשְׁעַן *he leaned upon*; נִשְׁבַּע *he swore*; נִשְׁפַּט *he contended, disputed*; יֵאָכֵל *it is*, or *may be, eaten*, Gen. vi. 21. So, לֹא־יֵעָשֶׂה כֵּן *it is not, may not, cannot*, or *ought not, to be done thus*; נִכְבַּד *he shewed himself honourable*; נֶאְדַּר *he shewed himself glorious*; נֶאֱנַח *he sighed*. Such significations, according to European idiom, these passages seem to require, while in truth, *became*, or the like, will always satisfy the terms of the original. The *subjective* or *objective* force found respectively to prevail in these forms, was probably at first regulated by the view taken, in these respects, of the primitive noun. See Note on Artt. 146. 8. and 157. 14.

21. These properties are intimated in the Arabic by the terms اللزوم والعلاج, *necessity and remedy*; which, Mr. Lumsden says, indicate "that verbs of this class must be INTENSITIVE by their own nature, and significant of actions performed by the members of the body:" but, the examples he adduces are not confined to this rule: كسر *he broke*, is as much an active verb as any other can be; which, when thus augmented becomes passive, not neuter: nor has حمق and انحمق *the market was unfrequented*, any thing to do with the members of the body. I am induced to believe, therefore, that the terms اللزوم والعلاج, are to be understood as intimating the properties above-mentioned.

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* Arab. Gram., p. 187.

158. EXAMPLES OF THE FORMS ABOVE-MENTIONED, ARRANGED UNDER THEIR SEVERAL FORMS.

First Class of Hēemanti Nouns, having an א *prefixed.*

I. אֶפְקָד and אֶפְקֵד, fem. אֶפְקָדָה, אֶזְרָח *home-born, indigenous,* אֶחְיֶה (changing (י) to (ו) on account of the following ה, Art. 139. 7, note), *ὁ ὤν*, a name of God, Exod. iii. 14, אֶצְעָדָה *a bracelet,* אֵיתָן (for אֶוְתָן Art. 87. 5.) *strength,* אֶתְנָן *reward, wages,* אֶצְבַּע *a finger.*

II. אֶפְקוֹד, אֶגְרוֹף *the fist,* אֶפְרוֹחַ *the young of any bird,* אֶתְמוֹל *sometime ago, yesterday,* אֶשְׁכּוֹל *grapes.*

III. אַפְקָד, fem. אַפְקָדָה; as, אַחְלָם *an amethyst,* אַכְזָר *very cruel,* אַכְזָב *very false,* אַזְכָּרָה *recollection,* אָסָם (for אַסְוָם Art. 73.) *a granary,* אָקוֹ (for אַאְקָו or אַנְקָו Art. 87. 1. and 76.) *an animal so called.*

IV. אַפְקֵד; as, אַבְנֵט *a girdle,* אַרְבֶּה *the locust.*

V. אַפְקוֹד, fem. אַפְקֻדַת; as, אַשְׁפּוֹת *a dunghill,* אַשְׁמֻרַת *guard, custody.*

VI. אַפְקוּד, fem. אַפְקוּדָה; as, אָסוּר (for אַסְוּוּר Art. 73.) *a cruet,* אַשְׁמוּרָה *guard, custody.*

VII. אָפָק; as, אוּבַל or אֲבַל (for אָוְבַל) *a* (never-failing) *river.*

VIII. Some nouns which lose one of their radical letters by contraction assume the form of the Segolates: as, אֵכֶף (for אכפף) *the palm of the hand.*

2. Nouns of this class are few; and of the last form, perhaps, a second does not occur. It is curious enough to remark, how easily nouns, deprived of any of their vowels, slide into the Segolate forms. We shall see, hereafter, that the same thing often takes place in the conjugations of the verbs, in similar cases.—It will be seen that I have not entirely followed the classification of Simonis. My reason for doing so was this: he seems to me to have given some forms without examples to bear him out: and, in one case, he has given a form אַפְקִיד for which he has only one example, and that example he has also given in another class. (See אֲבַטִּיחִים, pp. 547 and 639. Arcan. Form.)

159. *Second Class of Hēemanti Nouns having* י *prefixed.*

I. Form יִפְקֹד; as, יִצְהָר *oil*, יִצְחָק *Isaac.*

II. יַפְקֹד; as, יַעֲנָה *the ostrich.*

III. יַפְקִיד or יַפְקֻד, fem. יַפְקִידָה: as, יָחִיל (for יַחְיִיל) *one who expects*, יָפִיחַ *an herald* (for יַפְיִיחַ), יָרֵךְ (for יִרְכָּה) *the thigh*, יָרִיב (for יַרְיִיב) *a disputant*, יָנִיקַח (for יַנְיִיקַח) *a germ, stem*, &c.

IV. יַפְקֹוד:* as, יַחְלֹם *an adamant*, יַנְשׁוּף *an owl.*

V. יַפְקִיד: as, יַחְמוּר *a species of goat*, יַלְקוּט *a purse*, יָקוּם *being* (for יַקְוִים Art. 73.).

VI. יָפְקֹד: as, יוּבַל (for יָוְבַל Art. 87. 2.) *a constant river.* And, according to some, the Segolate יָרֵךְ *thigh* (for יָרְכָה), the last radical being rejected, and the (י) added, as in other Segolates, for the sake of Euphony.

2. In this class also is placed, as a special anomaly, the word יְהוָה *Jehovah*,† with a caution, however, that these vowels do not exhibit the ancient pronunciation of the word. The Jews, as it is known to every one, never pronounce this word, but substitute either אֲדֹנָי or אֱלֹהִים for it; and hence it is, that we sometimes find it pointed יֱהוִה, i. e. with the vowels proper for the word אֱלֹהִים, which is invariably the case when אֲדֹנָי and יְהוָה occur together. The reason is, the word אֲדֹנָי would in this case be pronounced twice, which is not desirable; the word אֱלֹהִים is, therefore, pronounced instead of it (see page 28, note). That *Jehovah* is not the ancient pronunciation most writers are agreed: but what that was it may be difficult to determine. Some have proposed יַהֲוֶה *Yāhăvó*, of the form יַפְקֹד, as Capellus, Walton, Clericus, &c. Others have proposed יְהֲוֶה, יַהֲוֶה, יַהֲוֶה, or יְהֲוֶה, as Mercer, Montanus, Amama, Scaliger, &c., taking the Samaritan pronunciation of it, as preserved by Theodoret, Ἰαβέ.‡ Others again take the Latin *Jove;* but which of these is nearest to the original pronunciation, no one can say.

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* Simonis places יְאֹר under this form: but as there is some difficulty in ascertaining the root from which it is derived, and as the word appears to be of Egyptian origin, it may as well be omitted.

† See Art. 139. 7, note.

‡ Simonis Arcanum Formarum, p. 545.

160. *Third Class of Hēemanti Nouns beginning with* ה.

These forms, according to Simonis and Reimarus, as quoted by him, were not much used before the time of the Captivity. He takes the liberty, however, of excluding all the Infinitives of the *Hiphḥil* conjugation, which I think he ought not to do; because, I believe these infinitives are nothing more than such nouns, upon which that species of the conjugation is constructed; and, if this be the case, there will be no reason why they should not be considered as forming a part of this class.

Examples.

I. Form: הַפְקֵד or הַפְקֵד; as, הַמְשֵׁל, *rule, dominion,* הַשְׂכֵּל *intelligence,* הַשְׁמִיעַ *proclaiming, causing to hear,* הָסֵב (for הַסְבֵּב) *causing to turn,* הָפֵץ for הַפְוִיץ) *dispersing,* הַנְשֵׁא (for הַנְשֵׂא) *seduction.* Roots ending in silent ה often reject it in words of this kind, and take וֹת as their terminating syllable: as, הַרְבֵּה and הַרְבּוֹת *multitude,* הַעֲלוֹת *elevation,* &c.*

II. הַפְקָדָה; as, הָנָחָה (for הַנְוָחָה) *tranquillity,* הָנָפָה (for הַנְעָפָה) *agitation,* הַצָּלָה (for הַנְצָלָה) *liberation.*

III. הַפְקוּדָה; as, הַפְגָה (for הַפְוּגָה) *termination, cessation.*

IV. הַפְקֻדוּת; as, הַשְׁמָעוּת *relation,*† &c.

V. הַפְקוּד; as, הִתּוּךְ *pouring out* (pr. הַנְתְּכָה Art. 76.).

VI. הִפָּקֵד (for הִנָּפְקֵד); as, הִלָּחֵם (for הִתְנַלָּחֵם) *making war;* and so all the Infinitives of the *Niphḥál* species.

VII. הָפְקַד or הָפְקַד; as, הָפְקַד *visited, appointed,* הוּמַת *slain* (for הָוְמַת or חָוְמַת Art. 87. 2.). These forms have a passive signification (Art. 157. 10.).

2. It will immediately be seen, that the forms to which the particle ה is here prefixed, are by no means peculiar to the *Hiphḥil*

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* These, however, are probably compound nouns, formed of the original root with וֹת, a contracted form of הוֹת *being,* for הַוְיָה. See Art. 139. 7. note.

† Words having this termination are also compounds formed of the *Hēemanti* noun, and the word חָוְת contracted to וּת by Art. 87. 2, &c. The signification of which words, ending in וּת and ־וּת is, that of the *state* of action or passion denoted by the primitive word; as, מַלְכוּת a *kingdom,* or state of reigning; רֵאשִׁית *first state,* or *beginning* (Art. 87. 2. 4.).

conjugation, and consequently that no one can, without violating the principles of analogy, derive them from that conjugation. The truth appears to me to be, that the *Hiphḥíl* conjugation is nothing more than the adjunction of one or other of the pronouns to words of the form פָּקִיד, &c. to which also the particle ה, (or א for the Chaldee form) is prefixed, for the purpose of varying the sense, as already noticed.

161. *Fourth Class of Hēementi Nouns commencing with* מ.

I. מִפְקָד, fem. מִפְקָדָת, מִפְקָדָה, or מִפְקֶדֶת: masc. מִגְדָּל *a tower;* fem. מִלְחָמָה *war,* מַעֲשָׂקָה *oppression,* מִשְׁמֶרֶת *custody.*

II. מִפְקָד; for which Simonis gives only one example, and that has suffered contraction: as, מִסַּב for מִסְבָּב.

III. מִפְקָד; as, מִסְכֵּן *poor;* with final ה, מְזֵרָה *a fan,* &c.

IV. מִפְקוֹד, fem. מִפְקוֹדָה or מִפְקוֹדֶת; as, מִזְמוֹר *a psalm,* מִשְׁקֹלֶת *a plummet.*

V. מַפְקֵד; as, מַלְמֵד *a goad,* מוֹתֵר for מַוְתֵּר *gain* (Art. 87. 1.), מַפָּל for מַנְפָּל *soft,* &c. (Art. 76.).

VI. מַפְקֵד; as, מַחֲנַק (Art. 106. 2.) *strangling.*

VII. מַפְקֵד or מַפְקִיד, fem. מַפְקֵדָה; as, מַמְטֵרָה *a slaughter-house,* מוֹפֵת for מַוְפֵת (Art. 87. 1.) *a wonder,* מַרְאֵה *a vision,* מַזְרִיעַ *producing seed,* מַבְדִּיל *dividing,* מַדְמֵנָה *sterquilinium,* מְחִתָּה (for מַחְתֵּתָה) *consternation,* מְכִתָּה (for מַכְתֵּתָה) *contusion.*

VIII. מַפְקוֹד, fem. מַפְקוֹדָה or מַפְקוֹדֶת; as, מַחְסוֹר *want,* מַטְמוֹן *hidden* (treasure), מַרְכֹּלֶת *trading,* מַאֲכֶלֶת *food,* and מְנוֹרָה for מַנְוֹרָה (Art. 73.) *a candlestick.*

IX. מַפְקוּד, fem. מַפְקוּדָה; as, מַאֲבוּס *a stall,* מַבּוּל for מַנְבּוּל (Art. 76.) *a deluge,* fem. מְבוּסָה *trampling,* (for מַבְוּסָה Art. 73.).

X. מֶפְקָד; as, מֶגֶד for מֶנְגֶּד (Art. 76.) *expectation,* מֶחֱזֶה *vision* (Art. 106. 2.)

XI. מָפְקָד or מָפֳקָד; as, מָעֳמָד *station,* with all the participles usually ascribed to the *Hophḥal* conjugation.

XII. מְפַקֵּד, מְפַקִּיד, and מְפַקּוֹד; as, מְפַקֵּד *one who takes account,* with all the participial nouns usually attached to the *Piḥél* species. The remaining two are only variations of the same form, and occur but rarely.

XIII. מְפֻקָּד; as, מְלֻמָּד *learned,* מְגֻלֶּה *discovered.* To which may be added all the participles usually ascribed to the species of *Pūḥál.*

XIV. מִתְפַּקֵּד; as, מִתְהַלֵּךְ *an invader*, &c. with all the participles of the *Hithpāḥél* species.

XV. Some defective nouns, which for ease of pronunciation assume a Segolate form, are derived from roots having a medial ו or י, or doubling the second radical, or having ה for the third. The forms will vary with those of the Segolates, and for the same reasons. If, therefore, we reject the last radical, &c. and prefix מ, we shall have מפק, for מפקד, pointed מֶפֶק, מָפָק, מֹפָק, מֻפָק, מָפְק, &c. as the nature of the word shall require; or rather, as the *jus et norma loquendi* has established: as, מִכְסָה, *number, sum*; fem. מִכְסָה (root כסס); מַעַל or מַעֲלֶה *elevation* (root עלה); מֵמַד, pl. מְמַדִּים *measures* (root מדד); מְצַד or מְצָדָה *a lurking place* (root צוד or ציד); מְתֹם or מְתֹם *soundness* (root תמם), &c.

2d, Simonis thinks (p. 450, Arcan. Form.), that the participles should not be considered as nouns of the הֶאֱמַנְתִּי class. I believe they ought to be so considered; because I hold, that, properly speaking, there are no *participles* in the Hebrew language. It is true, the Grammarians have placed a number of these nouns in the same page with the paradigma of the verbs; but it will not hence follow, that they are possessed of any of the properties of real Participles. If, indeed, it could be shewn, that they involve the *tenses* of the verb as the Greek participles do, the opinion of Simonis, &c. would have some weight; but this has not been done; and, I think, cannot be done satisfactorily. I have therefore thought it most conducive to the progress of the Student, as well as more conformable with the analogy of the Language, to class them all as nouns: it being from the context alone, that any thing like tense is to be discovered.

162. *Fifth Class of Hēemunti Nouns beginning with* נ *or* הנ.

I. נִפְקָד, נְפֻקָּד, נַפָּקָד, נִפָּקוֹד, or הִנְפָּקָד; as, נִצָּב (for נִנְצָב, perhaps for אֲנִנְצָב or הִנְנְצָב) *fixed, set up*; נוֹשָׁב for נָוְשָׁב (Art. 87. 1.) *inhabited*; נָסָב (for נַסְבַּב) *turned back*, &c. So all the participles and preterites of the *Niphhál* conjugation, with this difference, that the participle ends in (ר), the preterite in (-); also, נַחְתָּם *turned about*; נֶחְתָּם *sealed*; הִלָּחֵם *making war* (for הִנָּלְחֵם, Art. 76.); הֵאָכֵל *eatable* (for הֵנָּאֲכֵל, Artt. 76. 109.).

II. נָפֻקָד; as, נָסֹב (for נַסְבַּב), as נָסָב above. This is mostly found in words doubling their last radical letter; a form not found used in the *Niphhál* conjugation.

163. *Sixth Class of Heemanti Nouns having* ת *prefixed.*

The forms commencing with ת, as given by Simonis, are the following:

I. תַּפְעָל, fem. תִּפְעָלָה; as, תִּקְוָה *hope*; תִּגְרָה *conflict*; תִּימָרָה (for תִּוְמָרָה, Art. 87. 5.) *self-exaltation.*

II. תַּפְעֹל, fem. תִּפְעֹלָה and תַּפְעֻלָה; as, תִּירוֹשׁ (for תִּוְרוֹשׁ) *new wine*; תִּפּוֹצָה (for תִּפְוֹצָה) *dispersion*; תַּלְבֹּשֶׁת *clothing.*

III. תַּפְעָל, fem. תַּפְעָלָה, or תַּפְעֶלֶת; as, תּוֹלָד (for תִּוְלָד) and תּוֹלָדָה *generation, succession*; תּוֹחֶלֶת *hope, expectation*; תַּחְמָס *an ostrich.*

IV. תַּפְעָל, fem. תַּפְעָלָה, or תַּפְעֶלֶת; as, תַּרְעֵלָה *trembling, giddiness*; תּוֹכָחָה (for תַּוְכָחָה), and, on account of the guttural, תּוֹעֶבֶת (for תַּוְעֶבֶת) *reprehension*; תְּפִלָּה (for תַּפְלֶלָה) *intercession*; תַּבְלִית (for תַּבְלִיֶת) *self-consumption*; תַּבְנִית (for תַּבְנִיֶת, Art. 87. 4.) *form, pattern*; תַּרְמוּת (for תַּרְמָוֶת, Ib.) *deception*; and תַּזְנוּת (for תַּזְנֻוֶת*) *whoredom.*

V. תַּפְעִיל, fem. תַּפְעִילָה; as, תַּלְמִיד *a disciple*; תַּכְרִיךְ *a robe*; תַּאֲנִיָּה *self torment* (for תַּאֲנִיתָה, *Yód* in many instances standing for ה, and, being doubled in this place, makes compensation for the ה which is rejected).

VI. תַּפְעוּל, fem. תַּפְעוּלָה and תַּפְעֻלֶת; as, תַּמְרוּק *self-purgation*; תַּמְרוּר *self-embittering*; תַּהֲלוּכָה (for תַּהֲלוּכָה) *continual walking*; תַּרְפֻּסָה *self-perversion*; תַּנְחֻמָה *a proper name*, Jer. xl. 8, &c. So תְּשׁוּבָה (for תַּשְׁוּבָה, Art. 73.) *conversion*; תְּשׁוּקָה (for תַּשְׁוּמָה) and תְּשׁוּאֹת *reciprocal striking of hands in making a bargain*, &c.

VII. תַּפְעָל, fem. תִּפְעָלָה; as, תַּחְרָא or תַּחְרָא *a breast-plate*, תְּלָאָה (for תִּלְאָה) *weariness*, תִּעְלָה (for תִּעְלָהָה) *self-exaltation.*

VIII. תָּפְעָל, fem. תָּפְעָלָה; as, תָּרְמָה (for תָּרְמָהָה) *deceit*, תּוּגָה (for תָּוְגָה Artt. 73. 86. 2.) *grief*, תַּאֲוָה (for תַּאֲוָהָה, contr. for תָּאֳוָה or תָּאֲוָיָה) *occasion, opportunity.*

IX. תִּפְעִיל, fem. תִּפְעִילָה, תּוּשִׁיָּה (for תְּוֻשִׁיָּה, from the root יפן or ופן) *division, separation*, תּוּשִׁיָּה (for תְּוֻשִׁיָּה) *solidity, substance, wealth.*

X. Here, as in the former class, the rejection of the last or

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* See Art. 87. 2., and the note.

second radical will reduce the nouns to one or other of the segolate forms: as, תֶּבֶל *confusion*, (for תַּבְלֵל perhaps): the latter ל being rejected in order to avoid the repetition of similar sounds, we have תַּבֶל, which, for reasons already assigned, (Art. 148. 2.) will become תֶּבֶל. In the same manner we have תֶּמֶס (for תַּמְסֵס) *melting, dissolution*, &c. to which many others may be added.

XI. תַּבְלוּל; as תַּבְלוּל *suffusion* (of the eye). To which may be added a few others, reduplicating some of the radical letters; as, תִּלֹּנֶם *self-elevation*, &c.

It must have appeared, I think, that the forms to which this letter ת is prefixed, are by no means peculiar to the *Hithpāhél* conjugation, but that they exhibit a great variety of other forms. I cannot help thinking, therefore, that this conjugation owes something to this letter, or to its more perfect form תת or את, while the particle owes nothing whatever to the conjugation.

164. *Seventh Class of Hēemanti Nouns, receiving* הת *as a prefix.*

I. הִתְפַּקֵּד; as, הִתְיַחֵשׂ (Art. 109.) *genealogical computation*. So all the infinitives of the *Hithpāhél* conjugation, due regard being paid to the radical letters composing such words. חִשְׁתַּחֲוָיָתִי *my prostrating* (2 Kings v. 18), with the pronoun ', seems to be an anomalous word, deformed perhaps by the carelessness of the copyists.

II. הָתְפֻקַּד *caused to be visited*; but perhaps this form never occurs as a noun.

III. חִתְחַבְּרוּת; as, חִתְחַבְּרוּת *confederation*, &c.*

In a few instances we have had, in the above examples, terminations in ת, ת, and וּת, which may be said to be *Hēemantic*. In these cases, therefore, we have anticipated our next chapter, which is to treat on the *Hēemantic* postfixed syllables: but, as we could not adduce our examples without bringing in these forms, we shall perhaps be excused.

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* But this is perhaps a compound form as before, Art. 87. 2. and note.

LECTURE VIII.

ON THE HEEMANTI LETTERS WHICH ARE POSTFIXED TO WORDS.

165. It has been stated, (Art. 156. 2.) that, the *Hēemanti* letters ה, י, ם, ן, and ת, are severally found attached to the ends either of primitive or derived words. The cases in which ה, ת, וּת, יּת, are found, have already been noticed (Artt. 135. 6, 137. 2, 164.). It will be unnecessary, therefore, to notice them further. We shall now proceed to consider those which end in י, ם, and ן, respectively.

Eighth Class of Hēemanti Nouns ending in ◌ִי.

166. These nouns ending in ◌ִי are used to express either persons or things, bearing *some relation* to the primitives from which they have been derived; and hence they have been termed *Relative Nouns* by the Arabian Grammarians.* Of this kind are the Patronymic or Gentile nouns of the Grammars of Europe; all of which, must from their nature necessarily be attributive, and, therefore, subject to the variation of the gender (Art. 135.).

2. In endeavouring to account for the form and signification of this class of words, I suppose, as before, that the additional letter (י) is the fragment of some word, which, if used at length, would impart the same signification which (י) now does to words thus augmented. In the Ethiopic we have the triliteral adjunct אוי, used for the purpose of forming nouns of this class†; and, occasionally,

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* الاسم المنسوب

† See Ludolf's Ethiop. Gram., fol. edit., pp. 95. 97.

in the Arabic ـِيْ, ـِيَ, ـِيُ* which is also further abbreviated into ـِ, ـِ ;† and this is the augment universally found to prevail in the Hebrew.

3. That the meaning attached to the root اوِي in Arabic, is suitable to the signification of these words, the following definition of it given by Golius will be sufficient to shew:—" *Se recepit commorandi vel quiescendi ergo, diversatus fuit interdiu vel noctu.* Applying this, then, to any proper name, we shall have both the form and signification proper for these Patronymics; e. g. Ethiopic form ישראלאוי *Israelawi:* Hebrew and Arabic by contraction, יִשְׂרְאֵלִי, إِسْرَائِيلِي, *a person related to the patriarch Israel,* by connexion, residence, birth, &c. So יְהוּדִי (for יְהוּדָנִי, Art. 75.) a *descendant of Judah;* and so of others.

4. It may also be considered confirmatory of this conjecture, that these Hebrew nouns, when receiving any asyllabic augment, are generally found with the ' doubled by *Dāgésh:* as, לְוִיִּם *Levites;* תַּחְתִּיִּד *below,* &c., which are their true forms. See Art. 136. 5.†

5. The following are a few examples, with their primitives: כְּנַעֲנִי *a Canaanite,* from כְּנַעַן *Canaan;* נְגִידִי *princely,* from נָגִיד *a prince;* רֹעִי *pastoral* (for רֹעֲהִי by contraction), from רֹעֶה *a shepherd;* צָפוֹנִי *belonging to the north,* from צָפוֹן *the north.*

6. When, however, the primitive word ends in ', the Patronymic is formed by prefixing the *definite article* only;‡ as, מוּשִׁי *Mūshi,* a son of Merari: הַמּוּשִׁי *one of his descendants;* שׁוּנִי the name of one of the sons of Gad; הַשּׁוּנִי one of his descendants. So גּוֹנִי *patron;* הַגּוֹנִי Gen. xlvi. 24. In one instance ת is prefixed instead of ח, which may have been done for the purpose of avoiding the concurrence of two aspirates: as, תַּחְכְּמוֹנִי *Takhkĕmōni,* 2 Sam. xxiii. 8, from חַכְמוֹנִי 1 Chron. xi. 11. We have, however, מָדַי for מָדָיִי, *a Mede,* Dan. xi. 1, from מָדַי *Media.*

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* See Mr. de Sacy's Gram. Arab., vol. i. p. 239, &c.

† The *teshdīd* which is also found to accompany this ـِيّ in Arabic, was, perhaps, added originally for the purpose of supplying the defect occasioned by the rejection of one or two letters from its primitive form.

‡ Of this property of the *definite article* some account will be given hereafter.

7. In forming Patronymics from compounds, two methods have been adopted; one, by adding ־י as before, which is regular; the other, by also prefixing the article to the last word in the compound. Examples: 1. בֶּן יְמִינִי *a Benjamite*; 2. בֵּית הַלַּחְמִי *the Bethlehemite*, 1 Sam. xvii. 58; בֵּית הַשִּׁמְשִׁי *the native of Beth Shemesh*, from בֵּית שֶׁמֶשׁ; בֵּית הָאֵלִי *the native of Bethel*; בֶּן הַיְמִינִי *the Benjamite*, 1 Kings ii. 8.

8. Nouns ending in ־ִי never form the Patronymic by the addition of ־ִי, but by some periphrasis: as, בַּעֲלֵי יְרִיחוֹ *the citizens of Jericho*, Josh xxiv. 11. So אַנְשֵׁי יְרֵחוֹ *men of Jericho*, Neh. iii. 2; בְּנֵי יְרֵחוֹ *children of Jericho*, Ib. vii. 36; בְּנוֹת שִׁילֹה *daughters of Shiloh*, Judg. xxi. 21. In a few instances, נִי is added: as, הַגִּילֹנִי *Haggīlōnī*, from גִּלֹה *Gĭlŏ*, 2 Sam. xv. 12, Josh. xv. 51.*

9. The same frequently takes place in compound words: as, בְּנֵי קִרְיַת עָרִים *the children of Kiryath Ḥarim*, Ezra ii. 25; בְּנֵי עַזְמָוֶת *the children of Ḥazmăveth*, Ib. ver. 24.

10. Proper names ending in ם are sometimes subject to the same rule: as, אַנְשֵׁי סְדֹם *men of Sodom*.

11. In Patronymics derived from compounds, the last only of the compound is sometimes taken: as, אֶרֶץ יְמִינִי, for אֶרֶץ בֶּן יְמִינִי *the land of the Benjamite*, 1 Sam. ix. 4.†

12. Some primitives ending in ה drop that letter in forming the patronymic: as, הַנַּעֲמִי *Hannāḥamī*, Num. xxvi. 40, from נַעֲמָן *Nāḥămăn*.

13. In forming Patronymics from dual or plural words, one or other of the following methods is adopted: 1, The word, from which such patronymic is to be derived, is reduced to its primitive form, and then ־ִי is added as before; as, מִצְרַיִם *Egypt*, primitive מִצְרַי, and with ־ִי, מִצְרִי *an Egyptian*. 2. Either יוֹשֵׁב *inhabitant*, בַּת *daughter*, or מִן *out of*, may precede such proper name: as, יוֹשֵׁב יְרוּשָׁלַיִם *inhabitant of Jerusalem*; Isa. v. 3, בַּת יְרוּשָׁלַיִם *daughter of Jerusalem*;‡ or יְכָלְיָה מִן־יְרוּשָׁלָיִם *Jecoliah of Jerusalem*, 2 Chron. xxvi. 3.

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* So in the Arabic أنِي in روحانِي *spiritual*, جسمانِي *belonging to the body*, &c.

† These abbreviations are found to take place in most languages. See M. de Sacy's Gram. Arab., vol. i. p. 247. Lud. Gram. Eth., fol. edit., p. 22. Wilkins's Sanscrit Gram., Art. 1174., &c.

‡ But here we have a personification; in the other two cases a periphrasis.

14. In a few instances the primitive is put for the patronymic; which may be considered, either as presenting a metonymy by which the progenitor, &c. is put for the descendant, or by supposing an ellipsis to be made of one of the words יוֹשֵׁב, יֶרֶת, כְּנַן, &c. as given above; as, דַּמֶּשֶׂק *Damascus*, for *Damascene*, Gen. xv. 2; בֵּית לֶחֶם for בֵּית הַלַּחְמִי 2 Sam. xxiii. 15. So יַעֲקֹב for בְּנֵי יַעֲקֹב, יִשְׂרָאֵל for בְּנֵי יִשְׂרָאֵל, and so on, *passim*.

15. Irregularities are occasionally met with in the forms of these words: as, הַגְרִי *a Hagarene*, 1 Chron. v. 10, from הָגָר *Hagar*, as if the primitive had been a Segolate noun of the form הַגֶּר; תִּמְנִי *Timnite*, Judg. xv. 6, for תִּמְנָתִי, primitive תִּמְנָה. So, חֲשֻׁלָנִי Numb. xxvi. 20, primitive חֻשָׁלָה: and הַשּׁוּלָנִי, 1 Chron. ix. 5; הָעַמּוֹנִי *the Ammonite*, the primitive being בֶּן־עַמּוֹן. See 1 Sam. xi. 1, and Gen. xix. 38, from which, however, the collective form עַמּוֹן *Ammon* has been formed, Ib., and thence probably the Patronymic.

16. For the feminine forms of these nouns, see Art. 136. 5, and for the plurals, Art. 139. The forms taken in construction, or when any of the pronouns are affixed, will be regulated according to the analogy of the word. Art. 143.

17. Another class of nouns ending in ִי, preceded by (-) or (ֶ) has been thought to denote excess. These, however, are probably nothing more than nouns in the plural number (Art. 139. 6.). The following are examples: גֹּבִי *a swarm of locusts*; חַלּוֹנִי *many windows*; יְוִלִי *extremely greedy*; שָׂדֶה *a plain*; שַׁדַּי *the Almighty*, root שׁדד *powerful*; אֲדֹנָי *supreme Lord*, from אָדוֹן. These will be considered in the Syntax.

We now proceed to the IXth class of augmented nouns, which take the *Hēemanti* letter ם at the end.

167. In this class the vowel immediately preceding the final ם is either (ֶ) or (ֹ), which induced Hiller to suppose, that the adjunct was הֶם, or אוֹם, respectively. It is believed that these nouns are *intensitive* in signification. If then we suppose הֶם to be a particle derived from הָמָה, which means *tumult*, as of *a multitude*, or *noise*, as of the waves of the sea, we can easily conceive how the addition of such a particle to any primitive word would make it intensitive in signification.* This will account,

* Nothing, surely, can be more ridiculous than the opinion of Simonis and others, expressed in his "Arcanum Formarum," (p. 584. 5.), viz.: that the

perhaps, for the termination ־ָם. In the next place, the root אוֹם does not occur in the Hebrew Bible, but is to be found in the Arabic أوم signifying, *he became fat*, or *corpulent*. If, then, we can suppose an abbreviated form of this word to be attached to any other, we shall have the termination וֹם, which will also give an *intensitive* signification to the compound. The following are a few examples: the student may arrange them under their respective measures, if he shall think it necessary to do so.

כִּנָּם *lice*; יוֹמָם *the whole day*; אָמְנָם *most truly*; דוּמָם *quite silent*; עֵירֹם, or עֵרֹם *quite naked*; פְּדְיוֹם and פְּדְיוֹן *full redemption*; כֻּלָּם *the entire whole*; מְתֹם *a body of men*, Judg. xx. 48.

Tenth Class of Hēemanti Nouns, receiving a final ן.

168. Grammarians are generally agreed, that nouns receiving this letter as a final are *intensitive* in signification.

This letter is affixed to words simple or augmented, with the vowels (ֵ) or וֹ; thus ־ֵן or ־וֹן; whence we may suppose, that אוֹן, or חוֹן, signifying *strength, power, riches, wealth* (the primitive form of which will be אָוֵן, or חָוֵן, Art. 87.) is the root. And hence, also, we may have the form אָנֵן, or הָנֵן, contracted by Art. 75. to אָן or הָן, the words from which these terminations may have been taken; and which, added to any other word, would naturally give it an *intensitive* meaning. Some have also supposed the meaning to be occasionally diminutive,* which I am inclined to believe is the case in some instances.

Examples.

אַלְמָן, fem. אַלְמָנָה *a widow*; אֶתְנָן *a large gift*; דָּגָן (for דַּגְחָן Art. 73.), root דָּגָה *corn*; also with the additional ־ית, בִּירָנִית *a great palace*.

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figures of ם and ן being extended, may account for the *intensitive* meaning of these forms; and that ם, being inclosed, will give the idea of *comprehensiveness*, representing as it were a pregnant mother inclosing her offspring within the womb! For it is very probable these words were in use before the letters were invented.

* See the Arcanum Formarum, p. 564.

אַלְמֹן *widowhood;* אִיתֹן (for אִתְיוֹן Artt. 73. 96.) *frequent entry;* אַרְמֹן, or חַרְמֹן *a palace;* עֶלְיוֹן *The Most High.* So also with augmented nouns: as, בִּטְחוֹן *great confidence;* בְּזָיוֹן *great contempt;* צְמָאוֹן *great drought.*

In שַׁחֲרוֹנִים *lunulæ,* Is. iii. 18, and אִישׁוֹן *homunculus,* i. e. *the reflected image of a man in the eye,* Deut. xxxii. 10 (from שַׁחַר *the moon* and אִישׁ *a man*) we have, perhaps, examples of a diminutive.*

2d. This intensitive letter ן is frequently attached to verbs, and has been termed the *Nún Paragogic,* or *Epenthetic.* It is found in the Arabic in the same situation, and is termed by the Arabian grammarians, النّون التّاكيدي *The confirmatory Nún;* its office is to impart *certainty* or *intensity* to the verb, to which it is attached. The same powers have been ascribed to the Hebrew ן similarly situated, though it must be confessed, such powers are not always apparent from the context.†

N. B. All words thus augmented, whether the augment is prefixed or postfixed, may be considered as compound words.

On the Reduplicated and otherwise Compounded Words.

169. We shall have no difficulty in perceiving, that, if one word may be qualified or otherwise restricted in its signification by the addition of another, a similar result will be obtained when any word is repeated: and, that the effect will be the same, whether both such words are written out at length, or whether they are combined in one. Both these methods are adopted in the Hebrew. In some cases entire words are repeated; in others they are contracted into one word, by rules presently to be considered. In the

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* We have in the Syriac a diminutive of this form; see Hoffmann's Gram. Syr., p. 251.

† Nun *Paragogicum,* Verborum personis in Jod et Vau finitis additum, semper esse *Emphaticum* notat Hottingerus de *Officiis Literarum Servil.* Analysi Jobi subjectis, § 9. Arcan. Form. p. 564. And Schrœder gives the following passage as illustrative of this opinion: 1 Sam. xvii. 25, אֲשֶׁר יַכֶּנּוּ יְעָשְׁרֶנּוּ הַמֶּלֶךְ *qui percusserit illum, hunc ditabit rex:* "ubi," says he, "sonus fortior est, quam si scriptum esset יַכֵּהוּ et יְעָשְׁרֵהוּ &c." R. 168. The true force of this particle will be given hereafter.

first case, we have עָמֹק עָמֹק, *deep deep*, i. e. *most deep*, Eccl. vii. 24; סֹבֵב סֹבֵב *turning turning*, i. e. *continually turning*, or *changing*, Ib. i. 6: לֵב וָלֵב *heart and heart*, i. e. *double hearted*, Ps. xii. 3; בְּאֵרוֹת בְּאֵרוֹת *wells wells*, i. e. *many wells*, Gen. xiv. 10; מַטֵּה מַטֵּה *rod rod*, i. e. *rod by rod*, Num. xvii. 17. In what signification such reduplicated expressions are to be taken, the context will always be sufficient to determine. This too may be said with respect to compound words: in some instances the force will be augmented, as in superlatives; in others it will be modified; and in some, perhaps, diminished as in the diminutive nouns of other languages.

2. Let us now come, in the second place, to the rules which have been given for the formation of these reduplicated words.* It has been shewn (Art. 73.) that any one of the אהוי letters, will in certain cases disappear. This will happen in the first class of these reduplicated words, where we have סַמְּאֹת for סַמֹּאת, which when compounded would become סַמֹּאתסַמֹּאת, and striking out ת by Art. 72, we shall have סַמֹּאסַמֹּאת, which, again, by drawing back the (-) and rejecting the (:) by Art. 73, we have סָמְסַמֹּאת: and, if we place (·) *Dāgésh* in the second *Sāmék*, either for the sake of euphony, or to compensate for the loss of ת, we shall have סַמְּסַמֹּאת for the reduplicated word, meaning, *measure by measure*, as both the composition of the word and the context require. In some cases, as will presently be seen, the final ת of such words is also rejected. It must be borne in mind by the student, that considerable difference of opinion is found to prevail among grammarians, as to the original roots from which these words have been derived; and, consequently, that great difference of opinion is found to prevail as to their precise meaning.

3. The following are a few examples of the first class of this kind of nouns, which are generally thought to be formed by a reduplication of some word having ת for its final radical letter: e. g. עָרְעָר *quite naked*, or *deserted*, from the root עָרָה *naked*: by some also supposed to mean the juniper, by others the tamarisk, tree; חַשְׁחֶשֶׁת *the scales of a fish*, from חָשָׂה *peeling*; שַׁעֲשָׁעִים

* We use the word *reduplicated* to signify words which have been formed by the reduplication of some primitive word;—*compound*, to signify those which have been formed by the coalescence of two different words. In this sense Simonis uses the words *Geminata* and *Composita*.

exquisite delights, from שָׁעָה *looking on* (with delight); תַּלְתַּל *copiously flowing* (hair), from תָּלָה *hanging*, תַּעְתֻּעִים *many and great errors*, from תָּעָה *erring*.

4. The second class of reduplicated nouns consists of those combinations derived from primitive words, which have their second and third radical letters the same: as, בְּרְבָּרִים *most choice* (beasts or birds), from בָּרַר *selecting*; גַּלְגַּל *a wheel, sphere*, or any thing subject to continual turning about, as *chaff*, &c. from גָּלַל *rolling*. And hence גֻּלְגֹּלֶת *the skull*; גַּרְגַּר *gargarism, gargle*; also *a grain*, or *berry*, from גָּרַר *drawing*, &c. to which many more may be added. It has been shewn (Art. 77.), that when the last two letters of any primitive word are the same, one of them may be dropped for the sake of euphony. This rule holds good when such words are combined, and for the same reasons.

5. To this class may be added those reduplicated words, which, in their primitive forms, usually reject a medial ו or י: for here, as in the foregoing examples, we may consider the middle radical letter as rejected for the sake of euphony (Art. 75). Of this sort are the following examples: חֲלְחָלָה *great pain*, from חוּל, or חִיל *grieving*; סַלְטֵלָה *grievous ejection*, or *captivity*, from טוּל *casting out*; עַפְעַפַּיִם *eyelids*, from עוּף *moving quickly, flying*; צַפְצָפָה *flowing copiously*, from צוּף *flowing*, Ezek. xvii. 5.

6. The third class of reduplicated nouns includes those which are formed by a repetition of the last syllable, or, of the two last letters of the primitive noun: as, הַבְרָכִים *great gifts*, from יָהַב *giving*, the י being rejected; אַדְמְדָּם, fem. אַדְמְדֶּמֶת *reddish, red here and there, having red spots*, from אָדֹם *being red*; אַסְפְּסָף *mixed collection*, or *multitude*, from אָסַף *collecting*; חַפְכְּפָךְ *most perverse*, from חָפַךְ *turning over*, &c. חַלְקְלַקּוֹת *most smooth*, i. e. *deceiving words*, or *things*, from חָלַק *polishing, smoothing*, &c.

7. The fourth class of reduplicated nouns are those which are found to repeat the last radical letter of the primitives, inserting, at the same time, some vowel between the letters so doubled: as, אֲמַלְלָל, or אֻמְלָל *most languid*, from אָמַל *anxious*; גִּבְגְּבִים *eminences, great heaps, hills*, from גִּבֵּן *gibbous*; נַאֲפוּף *great* or *frequent adultery*, from נָאַף *committing adultery*; נַהֲלוֹל *a well watered pasture*, from נָהַל *leading to the water*, &c., to which many more might be added.

8. In forming the plurals of these and similar compounds,

regard is to be had principally to the analogy of the last component part of the word. In no case can the addition of any increment, whether syllabic or asyllabic, affect a syllable beyond the penultimate of any word. In words, therefore, consisting of a large number of syllables, no change will take place in the vowels beyond the penultimate, and, in many instances, not beyond the ultimate. The only question, then, which can arise must be, as to the change of the ultimate or penultimate vowels of such words. In primitive words, indeed, a greater number of vowels does not exist: and, there, as we have seen, *analogy* alone can be relied upon. The same is true here. For, first: In all cases, except those in which the second and third radical is the same, upon any *asyllabic* augment being attached to the word, the preceding vowel must either be perfect or rejected; otherwise the syllable will be incomplete: as, חַבְּהָקִים *great gifts*, כּוֹכְבֵי *stars of* —. Here, as the asyllabic ־ִים or ־ֵי must necessarily take the last consonant of the word in order to be utterable, the preceding vowel must become perfect, or else be rejected. But, if the root had its second and third radical letters the same, and one had been thrown away for the sake of euphony, then, upon any augment being applied, this rejected letter would return, expressed by *Dāgésh forte* placed in the terminating letter (Art. 77.): as, זְלֻזְלִים *worthless supernumerary shoots*, from זְלֻזָל, the root of which is זָלַל *vile*, Isaiah xviii. 5.

9. The only question which can now arise is, How will these vowels be affected, when the noun is in the state of construction? Generally speaking, unless there be some reason for retaining a perfect vowel, i. e. when some letter has been retrenched for which compensation ought to be made, and hence a perfect vowel retained, either *Sheva*, or one of its substitutes, will appear in the penultimate: as, כּוֹכְבֵי *the stars of* ——, &c., not כּוֹכָבֵי. But this can be determined only from a knowledge of the analogy of the word.

10. We shall now give a few examples of each sort of compound words, omitting the classification of Simonis as unnecessary: עֲרָפֶל *thick darkness*, from עָרַב *it became dark*, and אָפֵל (Arab. افل) *the sun set*; קִיקָלָיוֹן *filthy vomiting*, from קִיא *vomiting*, and קָלוֹן *base*; פַּרְשֶׁז *widely expanding*, from פָּרַשׂ *expand*, and פָּרַז *separating*; רַהֲטֶשׁ *invigorating, refreshing*, from רָהַט *moisture*, and שָׁפַשׁ *increasing, spreading*; אֲבַטִּיחַ *a melon*, from אבט Arab. *he cast down*,

and בטח nearly the same thing; אֲבִרְטָל *a bason*, from אָבַר *collecting*, and טַל *blood*, Arabic, or as others think טַל *dew*, *water*; אֲחַשְׁדַּרְפְּנִים *chief satraps*, according to some, from the Persic, اخش אחש *price*, *pre-eminence*, and ستَرپ שתרף *a satrap*; according to others, *the chief door keepers*, from אחש اخش, as before, and دربان דַּרְבָּאן *door keeper*; גִּזְבַּר *treasurer*, from גַּז γάζα (Pers. كنز or كنج) and זָר or בָּר (Pers. وار or بار) *agent*, גִּנְזָךְ *treasury* (perhaps the diminutive كنزك or كنجك of the above); מְאוּמָה *something*, *any thing*, from מָה אוֹ מָה *quid aut quid*; שַׁלְהֶבְתְּיָהּ *flame of the Lord*, according to some, from ש, a Chaldaïc particle, לחב, or לחבת *flame*, and יה *the Lord*; according to others, from שׁוּב *inflaming*, Syriac, and להבת *a flame*, and יה as before. Others, again, take the ש as derived from the Arabic شهاب, *flame*, &c. as before. In the list of various readings given by Ben Naphtali, this word is read as two שַׁלְהֶבֶת יָהּ, which is probably the ancient way in which it was written. Some of these, as it will be seen, are foreign words: but, as the number of such is few in the Hebrew Bible, and as the Dictionary must be consulted for their signification and etymology, we have thought it unnecessary to investigate their forms and composition any further.

On the Forms and Composition of Nouns adopted as Proper Names.

170. By *Proper Names*, we understand those words or phrases which have been adopted for the purpose of conveying the ideas of certain *specific persons* or *things*. By names of persons are to be understood, names of God, Deities, Angels, Men, &c.; of things, those of kingdoms, cities, towns, villages, mountains, rivers, &c.: as, first, יְהוָה *Jehovah*; בַּעַל זְבוּב *Báal Zĕvúv*; גַּבְרִיאֵל *Gavrĭél*; יְהוֹשׁוּעַ *Jĕhōshúăh*, &c. Second; אַשּׁוּר *Ashshúr*; מִצְרַיִם *Egypt*; יְרוּשָׁלַיִם *Jerusalem*, &c. And, in short, any word which is used to designate any specific object, (although the same may, in other instances, be used as an Appellative,) is termed a *Proper Name*, and is to be construed as such. *Lion*, for example, is an appellative; and yet it is as often used among us as a proper name, and so of others.

2. Whence it will be seen that occasions may occur, in which it

will be extremely difficult to determine whether such word was originally intended to be taken as an appellative, or as a proper name.*

3. In the first place then, Proper names which are purely Hebrew, (for some appear to be of foreign extraction,) are, for the most part, found to follow the analogy of the Appellatives; at others, to present forms unknown to them. Those which are of the same forms with the Appellatives, we need not now notice, as those forms have already been discussed.

4. The simple forms of proper names which are found to differ from those of the appellatives, are, 1st, those which take some form peculiar to the persons of the verbs; and, 2d, those which add וֹ to the end: as, 1st, יִשְׁבָּק *Ishbák, he excelled;* יָשׁוּב *Yāshúv, he returns,* or *shall return;* יִצְחָר *Itskhár, he shines,* &c.; and, 2d, as, אוֹנוֹ *Ōnó;* יְרֵחוֹ *Yĕrēkhó, Jericho.* A few foreign names are found of the form קָטֹרֶת; as, בָּשְׂמַת *Basmath.*

5. Names compounded with one or other of the divine names occur very frequently; a circumstance, which, according to Simonis, happens only twice, with respect to the Appellatives; i. e. in אֲרִיאֵל *Ărīél,* and מְאַפְלִיָּה *Māăphēlyá.* Another remarkable circumstance is, that in these compositions the order is sometimes inverted: as, יְהוֹשַׁבְעַת *Yĕhōshavḥáth,* for שִׁבְעַת יְהוָה *Shavḥáth Yĕhōváh:* which Simonis terms *Anastrophe.*† This never takes place in the Appellatives. With these exceptions only, the forms of proper names, whether simple or compound, constantly follow those of the Appellatives; the significations of both being ascertained precisely in the same way. It would be superfluous to swell this work with numerous examples; particularly as they may be found in the "Onomastica" of Hiller and Simonis, classed, arranged, and discussed, as far perhaps as the most sanguine enquirer can wish.

6. Having stated what the general rules relating to the formation and composition of Proper Names are, we may now notice a few irregularities which are occasionally found to take place. These may be classed under the heads of, I. Omissions, II. Additions,

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* Glass. Phil. Sac., pp. 696, 705, 780, &c.

† Onomast. Vet. Test., p. 345.

III. The Transpositions of certain letters or syllables; and, IV. The Changes of certain letters of the same organs.

7. Omissions: and in the first case, of the initial letter of the primitive word; e. g. רָם 1 Chron. ii. 9, for אֲרָם, (Art. 84.) Matt. i. 3. Ἀραμ, in the name of a person, Job xxxii. 2; and of a place, 2 Chron. xxii. 5, אֲרָם. In a compound פַּס דַּמִּים 1 Chron. xi. 13, for אֶפֶס דַּמִּים 1 Sam. xvii. 1. In this last case, אֶפֶס is taken by some as an Appellative: דּוּמָה is thought by some to be the same with אֱדוֹם *Edóm*, i. e. *Edom*. Others have taken it to be a mystical name, from the signification of the word דּוּם, *to come to silence*.

8. In the following instances, a letter has been dropped from the middle of the word: as, אֲבִיגַל 2 Sam. xvii. 25, for אֲבִיגָיִל 1 Chron. ii. 16, (Art. 75.) אַרוָנָה 2 Sam. xxiv. 16, and אָרְנָן 1 Chron. xxi. 25. דַּמֶּשֶׂק, but 2 Chron. xxviii. 5, דַּרְמֶשֶׂק; יוֹב Gen. xlvi. 13, for which we have יָשׁוּב 1 Chron. vii. 1; שַׁמָּה 1 Sam. xvii. 13, is written שִׁמְעָה 1 Chron. iii. 5, and שַׁמּוּעַ 2 Sam. v. 14. In the following words a letter has been omitted at the end; אָדָם Josh. iii. 16, which is אֲדָמָה Chap. xix. 36; קִיר־חָרֶשׂ Is. xvi. 11, and Ib. v. 7, קִירֵי־חֲרֶשֶׂת; אֶפְרַת 1 Chron. ii. 19; אֶפְרָתָה Ib. v. 24.

9. Under the head omissions may be noticed those defects which are found to take place in patronymics, &c., derived from compound proper names. Compounds are, in any case, troublesome words on account of their length; but in proper names this is less tolerable than in any other. The consequence has been, most nations have used contractions, by omitting some part or other of the compound word (see Art. 166. 11. note). Hence יְמִינִי for בִּנְיָמִינִי 1 Sam. ix. 1, Jud. xix. 16, and Esth. ii. 5; אִישׁ יְמִינִי *a man, a Benjamite*. So 1 Chron. xx. 5, לַחְמִי, put as some believe for בֵּית הַלַּחְמִי *Bethlehemite*, conf. 2 Sam. xxi. 19; רָמַת לֶחִי Judg. xv. 17, Ib. ver. 9. 14. 19, is written simply לֶחִי.*

* With respect to this last passage, Pilkington has remarked—"The word לחי, as an Appellative, signifies, *a jaw bone*; but, as it was also the proper name of the place, where the Philistines met Samson, and where he slew a thousand of them with the *jaw bone* of an ass, the name also of Ramath-Lehi was given to the place, where he cast away the *jaw bone*. To consider the word then, as Appellative, in the next verse; and to say that, 'When Samson was thirsty, God clave an hollow place that was in the *jaw*, and there came water

10. To these may be added, יָעָר Ps. cxxxii. 6; for קִרְיַת יְעָרִים 1 Sam. vii. 1, &c., where the English version has "the fields of *the wood*;" יְרוּשָׁלַם passim, is written שָׁלֶם Ps. lxxvi. 3; *Bethlehem*, לָחֶם 1 Chron. iv. *22*; *Bethaven*, Hos. x. *5*, is אָוֶן ver. 8.

11. Some additions which are peculiar to proper names have already been given (No. 8.). We now come to the transposition of letters or syllables: אֶלִיעָם *2* Sam. xi. *3*, is עַמִּיאֵל 1 Chron. iii. *5*, in which the component parts of the compound change places by the Anastrophe, as above noticed (No. 5.); יְחוֹיָכִין *2* Kings xxiv. 6, 8, is יְכָנְיָה 1 Chron. iii. 16; and, by omission, with the addition of ו, כָּנְיָהוּ Jer. xxii. 24; תִּמְנַת־סֶרַח Josh. xxiv. 30, is תִּמְנַת־חֶרֶס Judg. ii. 9; חוּשָׁה 1 Chron. iv. 4, but Ib. 11, שׁוּחָה. So בֶּטַח *2* Sam. viii. 8, is written טִבְחַת 1 Chron. xviii. 8; to which some others might be added. According to Hiller,* examples of this kind are very numerous: but here, as the significations adduced by him are grounded on conjectural etymologies, little reliance can be placed on them.

12. We shall now give a few examples, in which the letters of the same organ have taken place one of another (Art. 78.): בְּרֹאדָךְ *2* Kings xx. 12, written מְרֹאדָךְ Isa. xxxix. 1, and מְרֹדָךְ *2* Kings xxv. *27*, Jer. l. *2*. In the last instance, a quiescent א is also omitted (Art. 72.); עָכָן Josh. vii. 18, written עָכָר 1 Chron. ii. 7, and to this last allusion is made in the text; בַּת־שֶׁבַע *2* Sam. xi. *3*, and בַּת־שׁוּעַ 1 Chron. iii. *5*; נְבוּכַדְנֶאצַּר Dan. i. 1; נְבוּכַדְרֶאצַּר Jer. xxi. *2*; לָךְ Is. xix. 13, and מָךְ Hos. ix. 6, *Memphis*. Several changes of ד and ר may be observed in the words *Khemdán* Gen. xxxvi. *26*; *Khemrán* 1 Chron. i. 41; *Dōdānim* Gen. x. 4, is given *Rōdānim* 1 Chron. i. 7; *Rīpháth* Gen. x. *3*, is *Dīpháth* 1 Chron. i. 6; *Dĕḫūél* Num. i. 14, is *Rĕḫūél* Ib. ii. 14; *Hădad-Ḥézer* *2* Sam. viii. *3*, is *Hădar-Ḥézer* 1 Chron. xviii. *5*. These letters, although not of the same organ,

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thereout,' must be through want of common attention; because, they immediately subjoin, 'Wherefore he called the name thereof *En hakkore*, (q. d. The well of him that called,) which is in *Lehi*, unto this day.'—Such mistakes as these give wrong ideas to the ignorant; and furnish the scoffers with matter of ridicule."—"The error indeed, is corrected in the margin, which hath *Lehi*, &c."—Remarks upon several passages of Scripture, &c., by Matthew Pilkington, Cambridge, 1759, p. 157.

* Onomasticon, V. Test., p. 365.

are found in other languages frequently interchanged. Their change in Hebrew has been accounted for, by the supposition of the Scribes having mistaken the form of the one for that of the other, which is likely enough to have been the case. I think also, that confusion may have arisen from their similarity of sound, which we find has sometimes taken place in other languages.

13. It may not be amiss to offer a few remarks here on those proper names, which are found to end in (י) *Yód*, not only because their number is very considerable, but also, because they afford some curious information on the subject of ancient Hebrew theology.

14. These, according to Hiller,* may be classed under four heads.

First, Those which may be termed *Denominatives*, on account of some particular circumstance being alluded to, when they were first given: as, לֵוִי *Lēvi*, meaning *Conjunctive*, see Gen. xxix. 34. To which may be added all Patronymics used as proper names.

Secondly, Words found in a mutilated state, which were originally composed of one or other of the Divine names: as, חֶלְקִי for חֶלְקִיָּה or חִלְקִיָּהוּ, signifying, *the Lord* (is) *a portion*. So בָּעֲרִי for בָּעֲרִיָּה *stripped of God*; to which many others might be added. The intervening י *Yod*, however, is in many cases allowed by all to be nothing more than a sort of connecting letter, as in the case of עַבְדִיאֵל for עֶבֶד אֵל *servant of God*. This method of compounding the Divine name with other words, for the purpose of forming proper names, is certainly of great antiquity among the Jews, and may safely be appealed to in proof of the position, that they never did, as a nation, acknowledge any other God, than that urged upon their notice by the last prophet. Whether we can extract from it the fact, that they also understood the doctrine of the *Holy Trinity*, of the *Immutability*, *Invisibility*, *Incomprehensibility*, and of the other attributes of the Deity, as known and taught among ourselves now, does not seem to be quite so clear as Hiller will have it.† It is also worthy of notice, that the names given to individuals among the Babylonians, and other nations contiguous to the Jews, were, for the most part, either the names of their idols, or compounds including one or other of their

* Onomast. Vet. Test., p. 261, &c.

† Ib., pp. 228, 229.

titles. The same practice is found to prevail among the pagans of the present day.

15. Thirdly, *Yod* is said to be paragogic when found attached to substantives used as proper names: as, רוֹמַמְתִּי עֶזֶר 1 Chron. xxv. 4. 31; אֶדְרֶעִי Numb. xxi. 33: עֵין גֶּדִי Josh. xv. 62, &c.

16. Fourthly, *Yod* is thought to be the pronoun of the 1st person singular in the following and similar examples: מַלּוֹתִי 1 Chron. xxv. 4; גְּדַלְתִּי Ib. verr. 4. 29.

17. Having said thus much on the analogy and irregularities found to prevail in the forms of proper names, and referred the Student to those writers who have treated these subjects at great length, we shall now offer a few remarks; 1. On the persons by whom they were given, and the circumstances with which they were connected: and, 2, On the various names sometimes found attached to persons or places, which has by some been termed *Polyonymia.*

18. With respect to the persons by whom proper names have been imposed, they are various, as likewise have been the occasions on which they have been given. In some instances *God* himself gave the name; in others, the *Father*, *Mother*, or some one or other of the kindred.

Of the first, examples may be found in Gen. xvi. 11, xvii. 19, 1 Kings xiii. 2, 1 Chron. xxii. 9, Matt. i. 21, Luke i. 13, &c. Of the second and third,* examples occur very frequently; and of the last, Luke i. 59, may suffice.†

19. The principal causes or circumstances connected with the imposition of proper names amount, according to Simonis, to fifteen.‡ These, however, may all be reduced to the original number assumed by Glassius, which is two.§ "1. κατ' ἔσω, vel ratione *etymi* et significationis, ejusque fundamenti. 2. κατ' ἔξω, vel ratione *extensionis ad alia*, et communionis."

20. In the first place, proper names both of *men* and *places*, were first given with reference to some event, either *past*, *present*, or *future*, with regard to such person or place.

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* Simonis, p. 13.

† Gen. xxix. xxx., 1 Sam. i. 20, 1 Chron. iv. 9.

‡ Onom., pp. 14, 15, &c.

§ Append. Gram., Tract. iii. p. 709, Ed. Dathe.

21. Of the first sort, are the following: Gen. xvii. 17, 19, יִצְחָק *Isaac*, so called on account of Abraham's *smiling** upon receiving the promise of his birth; Exod. ii. 10, *Moses* (מֹשֶׁה) is so called on account of his having been taken out of the water, as the text shews, whether the word itself be Egyptian or Hebrew; for, on this subject learned men differ.

1 Sam. iv. 21, *Ī-kāvód* (אִי כָבוֹד) *where is the glory?* on account of the ark of the covenant having been taken.

22. Secondly; Of names taken from *present* circumstances, the following are examples: Gen. iv. 2, הֶבֶל *vanity*, on account, as it has been thought, of the *vanity* and *instability* of all human things, which had been occasioned by the fall; Gen. iv. 25, *Seth* (שֵׁת) because God had *placed* him in the situation of Abel, who had been murdered by Cain; Gen. xxv. 25, *Esau* (עֵשָׂו), whether we deduce it from עשי عشي, as Dathe will have it, which signifies *to cover*, &c., or from عثا עתי *to have long hair*, after Simonis; Ib. ver. 26, *Jacob*, יַעֲקֹב from עֲקֵב *the heel*, because he took hold of his brother's heel at the time of his birth.

23. The following names appear to have been given with reference to something which was to take place afterwards: Gen. iii. 20, *Eve* (חַוָּה), because she was to be the mother of all who should live; Gen. v. 29, *Noah* (נֹחַ), because he was to be the means of *consoling*, or giving rest to, the true believers. In this case, the verb used to explain the proper name is not the same with that included in the name itself, which signifies *quiet*, *rest*, &c. The only thing intended by the sacred Writer seems to be on this, as on many other occasions, to give the general sense, and not the exact etymology, of the word.

24. The following are examples of names of places given with reference to certain present events.

Gen. iv. 16, *Nód* (נוֹד) is the place in which Cain is said to have resided, after he had been driven out from the presence of God, the meaning of which is *wandering* or *wanderer*.

Gen. xi. 9, *Babel* (בָּבֶל) was so called on account of the confusion which took place there, from בַּלְבֵּל, a reduplicated form of בָּלַל *to mix, confound*, &c. which, by contraction, will become בָּבֶל.

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* "Risus Abrahæ exsultatio est gratulantis, non irrisio diffidentis." Eucherius apud Glass. Append. Gram., Tract. iii. p. 711.

Gen. xxviii. 19, *Bethel* (בֵּית־אֵל) was so called by Jacob, because he deemed it worthy to be called *the house of God*, on account of the vision he saw there. Similar examples are to be found, Gen. xxxii. 3, with respect to *Mākhănáim*; Ib. xxxi. 47, *Galeed*; John v. 2, where *Bethesda* is intended to point out the favour of God, exerted at that place, as in *a house of mercy*. In Exod. xv. and Num. xxxiii. we have several examples of names thus given to the different stations in the wilderness, at which the Israelites halted.

It should be observed, that in writing Hebrew names in the Greek letters, the aspirates are frequently omitted: as, Ἐσρὼμ, not Χεσρὼμ; Ναασσὼν, not Ναχσὼν; and so of others. See Art. 9. note.

LECTURE IX.

ON THE SEPARABLE AND INSEPARABLE PARTICLES.

171. These are nothing more than words, or fragments of words, attached to others for the purpose of qualifying or otherwise restricting them; and they are written either *separately*, or together forming one compound word, as usage may require. In this point of view, therefore, they may be classed under one or other of the forms of nouns already detailed; but, as they occur frequently, and exert a very considerable influence on the force and bearing of the context, they deserve a separate consideration.

2. By these Particles are meant, words used occasionally as *Pronouns*, *Adverbs*, *Prepositions*, *Conjunctions*, or *Interjections*. We say occasionally, because some of them will sometimes fill one or more of these offices, as the context shall require, just as similar words often do in our own language.

3. That the *Separable Prepositions* are words of this

kind, no doubt will remain when we consider, that in many instances they actually present all the peculiarities of nouns put in the state of construction: as, בְּדֵי־רִיק *for vanity*, or *in sufficientiam vanitatis*,* Jer. li. 58; so בֵּין הַמַּיִם *between the waters*, Gen. i. 7;† or, *distinctio aquarum*: דֵּי (for דַיֵּהּ) being the absolute form in the one case, and בֵּין in the other, which in construction regularly become דֵּי and בֵּין respectively (Art. 143. 6.). And, again, words preceding these particles‡ are often found taking the forms proper for the state of construction: as, חוֹסֵי בּוֹ Ps. ii. 12; מְשׂוֹשׂ אֶת־רְצִין *Delight of Remin* Is. viii. 6, &c., which shews that they are nouns.

4. In the Arabic and Ethiopic dialects, in each of which we have a peculiarity of termination for the state of construction, these particles are clearly marked as being in that state: as, in the Arabic, أمام المسجد *before the mosque*, (i. e. pars. *anterior templi*,) where the first word loses its tanwīn, and the last is put in the genitive case. So in the Ethiopic, ወደ፡ ሰማይ፡ *to*, or *towards*, *heaven*; where the first word only has this mark. And, generally, words of this kind, whether conjunctions, prepositions, or adverbs, will be found with the termination proper for construction, when they are intended to be so understood: and without it, when not so intended.

With respect to the adverbs, as they can be known to be such only from the situations in which they are found, and may consist of any form of word suitable to the sense required, something will be said on their character and use when we come to the syntax.

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* Nold. sub voce בְּדֵי in notis, "דֵּי Est absoluti דֵּי constructum."

† Ib. sub. v. בֵּין "Constituit substantivum nomen masculinum, cujus pluralis masc. est בֵּינִים, &c..... atque inde nominalem significationem, quam vix unquam exuit....*discrimen differentiam* rerum, qua a se invicem distinguuntur."

‡ These particles are ב, כ, ל, מ or מִן, אֶל, אֵת, עַל, בִּלְתִּי, Glass. Phil. Sacr., p. 80, &c. Storr. Observ., p. 105.

5. If then these particles were originally nouns, it is likely we should find them exhibiting the simple and augmented forms peculiar to nouns; and such is actually the case, as the following examples will evince. Segolates: טֶרֶם *not yet*; אֶצֶל *near, at*; לְנֶגֶד *before, in presence of*; הֵלוֹם *here, hither*; רַק *only*; אַל,* בַּל,† *by no means*. Primitive nouns not Segolate: as, יוֹתֵר *more*; סָבִיב *round about*; מְהֵרָה (fem.) *quickly, soon*; רַבָּה (root רבב) *much*; זוּלָת *besides*, to which many others may be added.

The following are forms augmented by one or other of the letters termed הֶאֱמַנְתִּי (Art. 156.); פִּתְאֹם *suddenly, immediately*; חִנָּם *gratis, freely* (Art. 167.); אוּלַי *perhaps*, which is probably a compound of או לי, (Arab. لَعَلَّ); אַחַר (for אַחַר) *after, afterwards*. Art. 109.

6. Many of these particles are found in the plural number, (a sufficient proof, if any were wanting, that they are nouns); as, בֵּין, fem. בֵּינָה *distinction, between*, pl. בֵּינִים, and בֵּינוֹת. So masc. סָבִיב, fem. סְבִיבָה, pl. סְבִיבוֹת *surroundings, enclosures*, adv. or prep. *round about*; אַחַר, pl. אֲחָרִים, and, in construction, אַחֲרֵי הַמֶּלֶךְ *after the king*, q. d. *subsequutionibus regis*.

7. In many instances these words are found in a compound state: as, לְמַעַן (comp. of לְ, for לוי, and מען, of מ and עָנָה *answer,*) *on account of, because of*, &c.; מִפְּנֵי (of מִן and פְּנֵי) *because of*; בִּלְעָדַי, בִּלְעֲדֵי, or מִבַּלְעֲדֵי *besides, except*: and, further, with another particle, הֲמִבַּלְעֲדֵי *whether besides?* In this last case, the simplest form בִּלְעַד, is probably a compound of three primitives, viz. of עד *usque ad*, &c. ל, and ב, which are used as prepositions. In some of the others, also, we have the preposition מ, and the interrogative particle ה, with the word also put in the plural number and in the form proper for construction.

8. In some cases several of these words will be found construed

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* This word is probably an abridged form of אָלָה *execration*, thence, *deprecation, prohibition*, or the like; or, from one or other of the Cognate roots, אלל, אול, יאל, which will afford similar significations. See these roots in Castell and Simonis.

† בַּל proprie *defectus*, sed in particulam abit .. notans *non*. Simonis Lex. sub voce בָּלָה *attritus fuit*. I hope to throw some additional light on these particles in my Hebrew Lexicon.

together and qualifying one another; and, in all of these, those capable of receiving any variation from the state of construction, will invariably take that form. Of this sort are the following: עַד בִּלְתִּי, עַד אֵין *until...not*; עַד חֲנָּה, and contracted, עֲדֶן and עֲדָנָה Eccles. iv. 2, 3; עַד כֹּה, עַד כָּן *hitherto*; עַד מְאֹד *to excess*; עַד מָתַי *How long? Usquequo?* עַד עַתָּה *until now*, ἕως τοῦ νῦν; עַד כִּי, עַד אֲשֶׁר אִם, עַד־אִם, עַד אֲשֶׁר *to the summit*; עַד לְמַעְלָה *until*; בִּלְתִּי אִם *unless*; אִם לֹא *if not*; לֹא כֵן *not so*; כְּמוֹ כֵן *even so*; לְבַד מִן and מִלְּבַד *besides, except*, &c.

9. These particles are also found in construction with the pronouns, sometimes in the singular, at others in the plural, number: as, בֵּינֵיכִי *between thee*; בֵּינֵינוּ, and fem. בֵּינוֹתֵינוּ *between us*. So אֵצְלָם *near them*; לְמַעַנְךָ *on account of thee*; אֵינָם, and אֵינֵמוֹ, *they are not*. The following, when in the plural number only, take the affixed pronouns singular or plural, viz. אַחַר *after*; אַחֲרֶיךָ *after thee*; אֶל *to*; עַל *above, upon*; עַד *to*; בִּלְעַד *besides*; and, according to Schrœderus, אַשְׁרֵי *the blessings of!* לִפְנֵי *before*; מִפְּנֵי *on account of*.

10. The pronominal affixes attached to some of these particles differ, in some respects, from those usually attached to nouns: e. g. תַּחְתֵּנִי *under* or *beneath me*, for תַּחְתַּי; חִנֵּנִי for הֵנִּי *behold me*; הִנְּהוּ for חִנּוֹ *behold him*; עִמָּהֶם for עִמָּם *with them*; אִתָּם masc. and אִתָּן fem. *them*, or *as it respects them*, for אִתָּם, or אִתָּן.

11. The particle אֵת, put before any noun which is the object of some verb in the sentence, and used apparently for the purpose of pointing out this particular, appears in three different forms when connected with the pronouns, which Schrœderus thinks has arisen from the root's originally presenting three cognate forms, viz. אָתַת, אָתַת, or אָנַת *to proceed, come*, &c.*

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* D. Kimchi has remarked in the Michlol, (fol. רנט verso) כמו שתאמר ראובן הרג שמעון לא נודע מי החורג ומי ההרוג וכשתאמר ראובן הרג את שמעון הנה מלת את נופל על הפעול ונודע כי שמעון הוא ההרוג לפיכך בדבר שחוא מבואר מי הפועל והפעול לא הוצרכו למלת את: So, should you say, ראובן הרג שמעון *Reuben slew Simeon*, it would not be known who was the slayer, or who the slain. But when you say Reuben slew את Simeon, (i. e. Simeonem,) the particle את points out the objective case, and it is known that Simeon is the person slain. In like manner, in a matter in which the agent and patient are evident, the particle את is unnecessary.

From the first we have אֶתְכֶם *you;* אֶתְהֶם *them,* masc. אֶתְהֶן *them,* fem. From the second, אִתִּי *with me;* אִתְּךָ *with thee,* masc., אִתָּךְ *id.* fem.; אִתּוֹ *with him;* אִתָּהּ *with her;* אִתָּנוּ *with us;* אִתְּכֶם *with you;* אִתָּם *with them.* From the third, אוֹתִי *me,* אֹתְךָ *thee,* or *with thee;* אוֹתָךְ *thee,* or *with thee;* אוֹתוֹ *him,* or *with him.* So אוֹתָהּ, אוֹתָנוּ, אוֹתְכֶם, אוֹתְהֶן, אוֹתָם, אוֹתְהֶן, or אוֹתָן. In all which cases, *coming to, as it respects,* or the like, will give the sense of the particle.

12. Some of these particles take (ִ) as the vowel of union before the affixed pronouns נוּ and ךָ: as, עִמָּנוּ *with us;* אִתָּנוּ *id.*; אוֹתָנוּ *us,* or *with us;* אִתְּךָ *with thee,* fem. אִתָּךְ; and אוֹתָךְ *id.* So הִנָּךְ *behold thee,* fem.; עוֹדְךָ *hitherto thou,* fem.; עִמָּךְ *with thee,* fem.; עִמָּכֶם *with you,* masc.; עִמָּהֶם *with them,* masc.

13. The preposition מִן *out, out of,* apparently from the Arabic root מָנַן *cut,* doubles the נ by *Dāgésh,* whenever any one of the pronouns is affixed: as, מִנִּי or מֶנִּי *from me;* מִמֶּנּוּ or מֵהוּ (for מֵהֻוּא) *from him;* מִמֶּנָּה *from them.* But more frequently the root assumes a reduplicated form, and drops its final letter: as, מִמֶּן for מִנְמֶן (Art. 76.), and, with the affixed pronouns, מִמֶּנִּי (for מִנְמֶנְנִי) *from me;* מִמְּךָ *from thee;* מִמֶּנּוּ *from him;* מִמֶּנָּה *from her;* מִמֶּנּוּ *from us:* and, by a further abbreviation, מִמְּךָ *from thee,* masc.; and מִמֵּךְ *from thee,* fem.

14. The other prepositions take the affixed pronouns regularly, and, for the most part, in the plural number: as, אֶל *to, towards,* pl. אֵלַי *to me;* עַל *upon, against,* plural עָלֶיךָ *upon,* or *against thee;* עַד *to, usque ad,* plural עָדָיו *to him;* בִּלְעָדַי *besides;* בִּלְעָדֶיךָ *besides thee.* With the grave affix: אֲלֵיכֶם *to you;* עֲלֵיהֶם *upon them.*

15. The remaining prepositions, are בַּעֲבוּר *on account of;* בְּעַד *by, through;* חוּץ *without, foràs;* לִפְנֵי *before, in front of;* מִחוֹל

This rule, however, is not universally true, as we shall see when we come to the syntax. Similar to this is the doctrine taught by the Persian Grammarians, on the use of the particle را, (originally perhaps راه *way,*) for where, according to Mr. Lumsden, there would be a difficulty in ascertaining from the context, which is the objective case to the verb, this particle is added; and, when it is not so, the particle is always to be omitted. Pers. Gram., vol. ii. p. 202. My edition (9th) of Sir Wm. Jones's Pers. Gram., p. 118.

towards, over against; עֵבֶר *on this side, beyond* (properly, *passage*); נֶגֶד and קֶבֶל *before, in front of.*

On the Inseparable Particles.

172. Having laid down the forms, and given some examples of construction, of the *Separable* particles, we now come to those which have been termed *Inseparable.* These have been termed *inseparable,* because, as many of them are no longer found extant in their original and complete forms, but presenting one single letter only, they are always prefixed to some other word. They are all comprehended in the *technical terms,* מֹשֶׁה וְכָלֵב, *Moses and Caleb.*

2. The first (מ) is regularly prefixed to nouns with the imperfect vowel (·) *Khīrík,* and consequently inserting a *Dāgésh forte* in the following letter: as, מִדֶּרֶךְ *from,* or *out of, the way.* This word when written at length is מָן, probably from מָנַן, signifying, according to Storr, *cutting off,* &c.* This *Dāgésh,* therefore, may be considered as a compensation for the loss of the letter נ (Art. 76.).

3. Dāgésh, however, is frequently omitted when the following word commences with (ׁ): as, מִגְּבוּרָה *from greatness;* מִיְּמִינוֹ *from his right hand* (for מִיְמִינוֹ Art. 87. 5.). Under this rule Schrœderus places the word לְמַרְאשׁוֹנָה *thence, from the beginning,* 1 Chron. xv. 13. But here, the מַ prefixed is probably a part of מָה *which, what,* or the like.

4. But when any letter incapable of receiving *Dāgésh* follows, (Art. 109.) a compensation is made, either explicitly, or implicitly: i. e. either, 1st, by putting the vowel (ֶ) instead of *Khīrík;* or, 2dly, by considering the following letter as doubled: as, 1st. מֵאִישׁ (for מִאִישׁ) *from a man;* מֵרָשָׁע (for מִרָשָׁע) *from a wicked* (man); or, 2dly, מִחּוּט (for מִחְוּט) *from a thread.*

5. The particle שׁ, which is an abbreviation of אֲשֶׁר *who, what,* &c. will be considered with the demonstrative pronouns; where the use of the inseparable particle ה will also be shewn.

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* See last Art. No. 13.

On the Particle ו *and, but, moreover, &c.*

173. This particle is probably a fragment of the word אוה, Syriac ܐܘܡ, or Arabic اوى, *to augment, connect,* &c.: its augmented form is אַוָּה *desiring wealth, connection,* or the like: and, as a noun וָו *a hook, nail,* or any thing by which one thing is connected with another. Hence, it is used as a conjunction, and is capable of all the variety of meaning to which such words are subject.

2. This particle is generally prefixed to words with (:): as, וַיִּקְרָא וַיֹּאמֶר *he called and said;* וְשִׁפְחָה וָעֶבֶד *a servant maid and man.*

3. The *Shĕvá,* however, is liable to certain changes. When the word, to which ו is attached, commences also with *Shĕvá,* this ו takes the vowel *Shūrék:* as, וּלְכוּ *go ye,* not וְלְכוּ (Art. 106. 1.): וּלְמֶלֶךְ* *and to,* or *for, the king,* not וְלְמֶלֶךְ or וְלֶמֶלֶךְ.

4. The same change takes place, whenever any one of the labial letters (בומף) immediately follows: as, וּבֶגֶד *and the garment,* not וְבֶגֶד. There are, however, some exceptions: as, וָבֹהוּ *and void;* וָבֹשׁוּ *and they blushed,* &c.

5. When the letter י with (:) follows, a contraction will take place (Art. 87. 5.): as, וְיִחִי (for וְיִחְיִי or וְיִחְיִי) *and he shall live;* וְיִמִינָם (for וְיְמִינָם) *and their right hand.* In a few cases we have (ֵ) in this place: as, וְחֵיֵה *and let him be.*

6. Any word beginning with one of the substitutes of *Shĕvá,* will prefix ו with the correspondent imperfect vowel (Art. 107.): as, וַאֲנִי *and I;* וֶאֱמֶת *and truth,* &c.

7. In some instances of this kind, however, we find *Shūrék:* as, וּזְהָב *and gold,* Gen. ii. 12; וּצְעָקִי *and cry thou* (fem.), Jer. xxii. 20.

8. When the word commences with an א a contraction is often found to take place: as, וָאדֹנִי *and my Lord* (for וַאֲדֹנִי); so וֵאלֹהִים *and God* (for וֵאֱלֹהִים), Art. 87. 5.

9. Monosyllables, and dissyllables having the accent on the penultima, will generally prefix this particle with (ֶ): as, וְסוּס *and*

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* Kimchi is of opinion, that in these cases the letter א is to be considered as dropped, and that we should read אוּ universally.

a horse; וָאַיִל *and a ram.* To this, however, there are many exceptions: as, וְשׁוֹר *and an ox;* וְרֶכֶב *and a chariot.*

10. This particle has been supposed to have the power of changing the tenses of the verb, i. e. of making the preterite tense future, and the future preterite, and hence has been termed *Vaw Conversivum.* From what will be said on the doctrine of the tenses of the verbs by and bye it will appear, that the *conversive power* supposed to exist in this particle is neither necessary nor true. When it takes the vowel *Pāthákh* it ought perhaps to be considered as *illative,* corresponding to the Arabic فَ *then, therefore,* &c., which is regularly so: when it takes (:), as being merely conjunctive (p. 50, note).

11. In some cases when accompanied by (-), the *Dāgésh* of the following letter, as also the Euphonic accent, one or other of which is *necessary* to complete the syllable, is dropped, probably by the negligence of the scribes: as, וַיְקַדֵּשׁ *and he consecrated,* Gen. ii. 3, for וַיְקַדֵּשׁ, or with the accent וַיְקַדֵּשׁ.

12. In the first person singular of the present tense this particle takes (ר): as, וָאֶשְׁמַע *and I hear.*

174. The remaining particles בְּ, כְּ, and לְ, signifying, *in, according to, to,* or the like, respectively, may be easily traced to their origin as nouns. The first is probably a fragment of the word בּוֹא *entering into,* &c., which is found in Arabic under the forms of بَيْتٌ *he descended to his house, lodging,* &c.; بَا or بَآ and in Ethiopic ΠΦΔ: meaning nearly the same thing.

2. With respect to the second (כְּ) signifying *like, as, just as,* &c., it is probably a fragment of some primitive noun, from which we also have the words כֹּה *thus;* כִּי *for, so;* כֵּן and כֵּן *thus.* For the etymology of לְ see Art. 171. 7.

3. These particles are regularly prefixed with (:); as, בְּדֶרֶךְ *in a way;* כְּעֵץ *like a tree;* לָאָרֶץ *to earth.*

If the word to which either of them is to be prefixed, have (:), the particle will regularly take (.) *Khīrík*

(Art. 106. 1.): as, בְּמְגִלָּה *in the volume*; כְּכְלִי *like a vessel*; לְבְנוֹ *to his son*.

4. But, when any one of the substitutes of *Shĕvá* happens to be at the beginning of such word, the prefix will take the correspondent imperfect vowel (Art. 107.): as, בַּחֲלוֹם *in a dream*; כַּאֲכוֹל *like eating*, &c.

5. When an א happens to be the first letter, a contraction generally takes place: as, לַאדֹנָי (for לַאֲדֹנָי) *to my Lord*; לאלֹהִים (for לֵאלֹהִים) *to God* (Art. 87. 5.).

6. But when prefixed to monosyllables, or to dissyllables having the accent in the penultimate, they generally take (ר) as above (Art. 173. 9.); e. g. בָּזֶה *in this*; כָּאֵלֶּה *like these*; לָנֶצַח *for ever*. So with verbal nouns or Infinitives, when not in construction with other nouns: as, לָקוּם *for standing*; לָלֶכֶת *for walking*.

7. The following affixed pronouns are often found attached to these particles: viz. בִּי *in me*; בָּנוּ *in us*; בְּךָ *in thee*, masc.; בָּךְ *id.* fem.; בָּכֶם *in you*, masc.; בָּכֶן *id.* fem.; בּוֹ *in him*, masc.; בָּהּ *in her*; בָּהֶם (or Art. 75.) בָּם *in them*, masc.; בָּהֶן *id.* fem.

8. The particle ל receives the pronouns in the same manner; but כ is so found in only two instances; viz. כָּכֶם *like you*, and כָּהֵם *like them*. When it is necessary to use the pronouns with כ, the paragogic particle מוֹ is generally introduced thus: כָּמוֹנִי *like me*; כָּמוֹנוּ *like us*; כָּמוֹךָ *like thee*; כְּמוֹכֶם *like you*; כָּמוֹהוּ *like him*; כָּמוֹהָ *like her*; כְּמוֹהֶם *like them*.

9. When either of the particles ב, כ, or ל, is prefixed to a noun with the definite article, the article is for the most part rejected (Art. 73.) and the particle takes its vowel: as, בַּבַּיִת *in the house* (for בְּהַבַּיִת); כָּאִישׁ *like the man* (for כְּהָאִישׁ); לַחֹדֶשׁ *for the month* (for לְהַחֹדֶשׁ); בֶּחָרָבָה *in the dry* (land, for בְּהֶחָרָבָה Art. 87. 6.). Exceptions: בְּהַדֶּרֶךְ *in the way*, Neh. ix. 19: לְהָעָם *to the people*, 2 Chron. x. 7; כְּהַחַלֹּנוֹת *like the windows*, Ezek. xl. 25; כְּהֶחָכָם *like the wise man*, Eccles. viii. 1.

10. This contraction, moreover, sometimes takes place in those Infinitives which commence with a servile ה: as, בְּפָשֵׁל (for בְּהִתְפָּשֵׁל) *in being impelled*, Prov. xxiv. 17; לַשְׁמִיעַ (for לְהַשְׁמִיעַ) *for causing to hear*, Ps. xxvi. 7; לָבִיא (for לְהָבִיא) *for bringing*, Jer. xxxix. 7, &c., which is most usual in the Chaldee.

On those Inseparable Particles which are termed Paragogic.

175. To the preceding *inseparable* particles may be added others, which however are always found attached to the end, never to the beginning, of words; and for the purpose most probably, of adding something to the force of the passages in which they are found. These were at first, perhaps, nouns of one form or other just as the prepositions were, but which, in after times, were abbreviated for the sake of convenience.

2. These letters or syllables, then, (for they are now nothing more, have been termed *paragogic*, rather, I suppose, for the purpose of giving them a name, than for pointing out either their nature or their use), consist of one or other of the letters אהוין, which is found appended to words, either for the purpose of giving emphasis to the meaning, of promoting euphony, or for some other reason.

3. The letter א is mostly pleonastic, and is found attached to words terminating in the vowel (ֶ) or וֹ: as אַתִּיקֶיהָא *its galleries* (for אַתִּיקֶיהָ), Ezek. xli. 15; הַהָלְכוּא *they who went* (for הַהָלְכוּ), Josh. x. 24; אָבוּא *they were willing*, Isai. xxviii. 12; יִנָּשׂוּא *they shall be carried*, Jer. x. 5. So יְהוּא for יְהִי (for יְהִו, Art. 87. 2.) *he shall be*, Eccl. xi. 3; also הֻוָּא instead of הוּ *he*, Arab. هُوَ; לוּא for לוּ Arab. لَوْ *would to God, utinam*, &c., and so of others.*

4. The use of ה as a *paragogic* letter is very frequent. In some cases it is thought to augment the signification, in others to be merely pleonastic. On

* This prevails in the Arabic, whence Schultens comes to the conclusion, that it is an ancient manner of writing: others, that it is a mere Arabism.

some occasions it is found appended to words ending in a consonant, with (ֶ); on others, it is preceded by (ֵ) or (ֹ): and in these it becomes quiescent: as, אֲסַפְּרָה (from אֲסַפֵּר) *I will recount,* or, *let me recount,* Ps. ii. 7; אַרְצָה (from אֶרֶץ) *the earth*; הִנֵּה from הֵן *behold;* אֵלֶּה (from אֵל) *these.*

5. It is attached to verbs. 1st, to the Infinitive or Verbal noun; 2d, to both the tenses; 3d, to the second person singular masculine of the Imperative; and 4th, to the participles: e. g. 1st. פְּשֹׁטָה (for פָּשֹׁט) *spoiling;* רַנָּזָה (for רַנֵּז) *shaking,* Isa. xxxii. 11; שְׁאָלָה (for שְׁאַל) *asking,* Isa. vii. 11, &c. 2d. נָחָה (for נָח) *he rested,* Isa. vii. 2; לָנָה (for לָן) *he lodged,* Zech. v. 4; הִשְׁלַכְתֶּנָּה (for הִשְׁלַכְתֶּן) *ye cast;* נִשְׂרְפָה (for נִשְׂרַף) *let us burn,* Gen. xi. 3; יְדַשְּׁנָה (for יְדַשֵּׁן) *he will reduce to ashes,* Ps. xx. 4, &c.*

6. Verbs ending in ח, usually drop that letter upon receiving the paragogic ה: as, אֶשְׁעֶה (for אֶשְׁעֲחָה Art. 75.) *I will look on, observe,* Ps. cxix. 117. So נִשְׁתַּעֶה (for נִשְׁתַּעֲחָה) *we will observe,* Isa. xli. 23. This last example Schrœderus puts under the form of apocope, which appears to me to be unnecessary and erroneous.

7. With Imperatives: as, שְׁכְבָה *repose thou* (for שְׁכַב), Gen. xxxix. 7: אֶסְפָה (for אֱסֹף) *collect,* Num. xi. 16: שָׁמְרָה (for שְׁמֹר) *keep,* Ps. xxv. 20; הַקְשִׁיבָה (for הַקְשֵׁיב) *attend,* Ps. v. 3; לְכָה (for לֵךְ), and with ה omitted לֵךְ *go,* Num. xxiii. 13. So אִכָּבְדָה (for אִכָּבְדָה, from אִכָּבֵד) *I will be honoured,* Hag. i. 8.

5. With Participles: as, בֹּעֲרָה (from בֹּעֵר) *burning,* Hos. vii. 4; נִמְלָטָה (from נִמְלָט) *escaped,* Jer. xlviii. 19.

8. Nouns singular of both genders, as also nouns masculine of the dual and plural numbers, will occasionally receive a paragogic ה, still preserving the accent on the originally accentuated syllable: as, לַיְלָה (from לַיִל) *the night;* עַוְלָתָה (from עַוְלָה) *iniquity;* מִצְרַיְמָה (from מִצְרַיִם) *Egypt;* יָמִימָה (from יָמִים) *days.* Any

* The force of these will be considered in the Syntax.

noun, however, ending in an imperfect vowel on account of construction (Art. 143. 3.), may, when the paragogic ה is added, take the accent on the last syllable: as, מִזְרָחָה (from מִזְרָח, in construction מִזְרַח) *the rising of the sun*, Deut. iv. 41, &c. In this case, such terminating vowel will suffer no change on account of the state of construction: as, מִזְרָחָה שֶׁמֶשׁ, above: אַרְצָה הַנֶּגֶב *the southern country*, Gen. xx. 1; הָאֹהֱלָה שָׂרָה *the tent of Sarah*, Gen. xxiv. 67.

9. This particle is occasionally added to the pronouns, whether separate or affixed: as, 1st, אַתָּה *you*, fem.; הֵמָּה *they*, masc.; הֵנָּה *they*, fem.; אֵלֶּה *these*, com. 2d, לָכֶה *to you*; זִמָּתְכֶה *your* (fem.) *wickedness*, &c.

10. It will not be necessary to trouble the Reader with instances, in which this particle is found attached to other particles: as, שָׁמָּה for שָׁם *there*, &c.: because, as these are manifestly nothing more than nouns, it is reasonable enough that they should receive ה paragogic as well as others.

11. The following seem to be instances of pleonasm: i. e. in which this letter adds nothing whatever to the sense: viz. אַתָּה for אַתְּ *thou*; נָתַתָּה for נָתַתְּ *thou gavest*; יְדֵכָה for יָדְךָ *thy hand*; to which many more might be added. So in עָלָה for עָלוּ *they ascended*, 2 Kings xxiv. 10; וְהָיָה for וְהָיוּ *and they shall be*, Josh. xv. 4, &c., where the *Shūrék* has been supplied by (ו).

12. The paragogic letter ו is sometimes found with *Khōlém;* at others, without any vowel; and, occasionally, coming between two nouns which are in the state of construction. It is thought by some to be nothing more than a pleonasm of the affixed pronoun (וֹ): as, בְּנוֹ בְעֹר *his son* (viz.) *of Beor*, instead of בֶּן בְּעֹר Numb. xxiv. 3. 15; חַיְתוֹ־אֶרֶץ *its living creature* (viz.) *the earth's*, instead of חַיַּת אֶרֶץ Gen. i. 24; לְמַעְיְנוֹ־מָיִם *into its fountain* (viz.) *of water*, for לְמַעְיַן Ps. cxiv. 8. So יַחְדָּיו and יַחְדָּו *his* (being) *alone*, Gen. xiii. 6; Ps iv. 9, &c. See also Ps. l. 10, civ. 11, 20, lxxix. 2; Isa. lvi. 9.

13. Professor Gesenius objects to this etymology, because the vowel points differ, in some respects, from those usually found with the affixed pronoun, and because the affix is also found to disagree

with the noun to which it refers.* I do not think, however, that much stress can be laid on the consideration of the vowel points, because anomalies of this kind frequently occur. Nor is the disagreement of gender discoverable between the noun and the affix of much moment; because little regard is paid in the Hebrew either to the gender or number of words in cases like this, as we shall see hereafter. In the Syriac and Ethiopic, pleonasms of this sort are extremely frequent; but, in general, a preposition is then added to the last word: as, ܕܝܗܒܬܗ ܕܐܠܗܐ ዘሀበቶ ፡ እግዚአብሔር *the gift of him, of God*, or rather, *the gift of him, who* (is) *God*. The preposition in the Ethiopic is ለ in these cases. See Ludolf. Gram. Eth., p. 138.

14. There are some instances of verbs, in which יְ seems to be a paragogic letter: as, וַיַּכְּוֵ *and he smote*, 2 Sam. xiv. 6, root נכה, where however the ו may probably be the true radical letter, for which ה has been substituted: and, as *Khōlém* is most frequently the second vowel proper for the present tense, nothing can be more likely, than that ו is here made to quiesce in it. We also have יְשַׁנֵּוְ in 1 Sam. xxi. 14; probably for יְשַׁנֶּה *he changed*. We have י, in like manner, not as a paragogic letter, but, as the true radical letter, in תֶּחֱמְיִי *blot out*, Jer. xviii. 23; תִּזְנִי *she committed fornication*, Ib. iii. 6.

15. The letter (י) when Paragogic, is like the preceding *asyllabic*, and is mostly found between two nouns in the state of construction. Its vowel differs in no respect from that of the pronoun of the first person singular; whence Schultens and some of his followers have supposed it to be nothing more than a pleonasm of that pronoun. To this, however, Storr and Gesenius object, and apparently with good reason.† The Persian etymology, however, proposed by Gesenius, is perhaps equally objectionable, as exemplified in the phrase, بوي مشك *the scent of musk*. Whether it be the same with

* Lehrgebaüde, p. 549.

† Storr. Observationes, pp. 441. 442. Gesenius Lehrgeb., p. 547.

the يَاءُ النِّسْبَةِ, or الْجِنْسِ of the Arabs, which is the same with the patronymic י of the Hebrews (Art. 166.); or, whether it be that of the plural number, derived from the verbal noun הָיָה (Art. 139. 7. note), and thence applied for the purpose of giving *Emphasis, Intensity,* or the like to any passage, it is impossible to say; but, certain it is, that the significations thus derived will suit its application sufficiently well, where any variation of sense is discoverable in consequence of its insertion.*

16. This particle is found appended both to nouns and particles: to nouns, as, אֹסְרִי . . . . בְּנִי אֲתֹנוֹ *binding the fole of his ass,* Gen. xlix. 11; רַבָּתִי בַגּוֹיִם *great* (fem.) *among the nations,* Lam. i. 1; קוֹלִי תַּחֲנוּנָי† *the voice of my supplication,* Ps. cxvi. 1; גְּנֻבָתִי יוֹם *stolen* (fem.) *by day,* Gen. xxxi. 39; see also Deut. xxxiii. 16, Ps. cx. 4, cxiii. 5, 6, 7, 9, &c. To particles; as, מִנִּי בֶטֶן *from the belly* (for מִן), Isa. xlvi. 3; בִּלְתִי הַיּוֹם *except to-day* (for בִּלְתְּ), Gen. xxi. 26; so זוּלָתִי *besides* (for זוּלַת), Deut. iv. 12, &c.

Schrœderus and Schultens have also applied this paragogic letter to verbs; but, as it is never found, except in those which have ה for the last radical letter; and, as י is in these cases generally substituted for ה, there can be no doubt, that this is its character in all such instances, as Storr has justly remarked.

17. The letter ן is mostly found with verbs: it is also affixed to particles, and is then preceded by (ֶ) or (-); but when ֵי or וֹ precede, it is affixed without any other vowel: as, תִּתֵּן (for תִּתֶּן, on account of the accent, from

* In some cases, however, the so affixed seems to be nothing more than a fragment of the feminine pronoun of the second person singular אַתְּי, as אוֹהַבְתִּי (Hos. x. 11.) *thou hast loved,* for אֹהֵבְתְּ אַתְּי, as it constantly occurs in the Syriac Participles, see the Grammars. So יֹלַדְתִּי for יֹלֶדֶת אַתְּ *thou bringest forth,* Gen. xvi. 11. See also Jer. xxii. 23; li. 13; Mic. vii. 8, &c.

† But this may be an instance of the Hendiadys; *my voice, my supplication.*

תִּתְנֵת) *giving;* יְשִׁיבֶנָּה (for יְשִׁיבָהּ) *he shall turn her back,* Jer. ii. 24; יְחִיתֵן *it shall hang over (thee),* Hab. ii. 17;* יְכַבְּדָנְנִי *he will honour me,* Ps. l. 23, where we have (ֶ) for (-), on account of the accent perhaps: so, תְּחִילֶין (for תְּחִילִי *thou*) (fem.) *shalt bring forth,* Is. xlv. 10; תִּדְבָּקִין *thou shalt adhere,* Ruth ii. 8. So, תִּירְאוּן *ye shall fear;* תִּרְאוּן *ye shall see;* יֵלְכוּן *they shall walk,* &c., and with (ֹ) when put for וּ: as, יִשְׁכְּבֹן *they shall lie down,* 1 Sam. ii. 22; יִרְוֹן *they shall be watered,* Ps. xxxvi. 9; in which cases the accent is always with the last syllable.†

18. Verbs having ה (without *Mappik*), for the third radical letter, will drop it by contraction (Art. 73.) when ן paragogic is to be added: as, אַכֶּנּוּ *I will smite him,* 1 Sam. xxvi. 8 (for אַכֵּהֶנּוּ); אוֹדֶנּוּ *I will confess to him* (for אוֹדֵהֶנּוּ), Ps. xlii. 6; אֶרְאֶנּוּ (for אֶרְאֵהֶנּוּ) *I shall see him,* Numb. xxiv. 17, &c. But in these cases, we have also an affixed pronoun, the rules for the addition of which we now proceed to consider.

19. When a paragogic ן is followed by either of the affixed *syllabic* pronouns נִי, ךָ, ךְ, הוּ, or ן (Art. 145. 6.), no vowel of union is required: as, יְכַבְּדָנְנִי *he will honour me;* אֶתֶּקֶנְךָ *I will root thee out* (of אֶתֵּקֵן, from אֶתֵּק, for אֶנְתֵּק, root נתק); יְבָרְכֶנְהוּ *he shall bless him* (of יְבָרֵךְ, root ברך). But, if the pronoun is *asyllabic,* there must be a vowel of union: as, יְשָׁרְתוּנְךָ *they shall serve thee,* Isa. lx. 7.

20. The affixed pronouns נִי and נוּ, following the paragogic ן, are frequently expressed by inserting *Dāgésh forte* in the ן: as, דָּנַּנִי *he judged me* (for דָּנַנְנִי, from דָּנַן, root דון). So, יִסְּרַנִּי *he chastised me,* Ps. cxviii. 18; תְּבָרְכֵנִּי *it shall bless me,* Gen. xxvii. 19; יְצִּרֵנוּ *he shall save us* (for יְצִּרְנֵנוּ, from יְצִּרֵן, from יָצַר, root נצר); and, with the particle אַיִן *is not;* אֵינֶנִּי *my not being,* (for אֵינֶנְנִי, from אֵינֶן), &c.

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* Institutiones, &c. Schultensii, p. 428. In every instance this ן is probably nothing more than that, by which the intensitive form in nouns is sometimes designated. See Art. 168. 2.

† From these examples it appears, that the ן is sometimes single, at others doubled by *Dāgésh*: its use will be investigated in the Syntax.

21. The paragogic ן is frequently inserted in the affix ךָ, in the same manner: as, בֵּרַכְךָ *he has blessed thee* (for בֵּרַכְכָךְ Art. 76.); מְיַסְּרֶךָ *chastising thee*, Deut. viii. 5; עוֹנֶךָ *answering thee* (for עוֹנְכָךְ, and rejecting ך by Art. 73. עוֹנְכָה, rejecting נ Art. 76. עוֹנֶךָ, root ענה). So, in the particles, הִנֶּךָ *behold thou*, Ps. cxxxix. 8; אַיֶּכָּה *where* (art) *thou?* (ending also with paragogic ה, Art. 175.) Gen. iii. 9.

22. The ה of the affix הוּ is omitted, and a compensation is made by doubling the paragogic ן by *Dāgésh forte*: as, תִּפְקְדֶנּוּ *thou shalt visit him* (for תִּפְקְדֶנְהוּ, See Art. 73.), Ps. viii. 5. So, יַכֶּנּוּ *he shall smite him*, 1 Sam. xvii. 25; קָחֶנּוּ *take him*, 1 Sam. xx. 21; אֵינֶנּוּ *he is not*, Gen. xxx. 33; עוֹדֶנּוּ *he yet* ..... Gen. xviii. 22; and, with the feminine affixed pronoun תּ, יִבְלָעֶנָּה *he shall swallow her up* (for יִבְלָעֶנְהָ), Isa. xxviii. 4; so קָחֶנָּה *take it*, Jer. xxxvi. 14; תִּתֶּנָּה *give it*, 1 Sam. xxi. 10; אֵינֶנָּה *it is not*, Lev. xiii. 21. In these cases, Schrœderus is of opinion, that the ה of the feminine pronoun has been struck out, and that the paragogic ה has been added. Storr, however, is of a different opinion; his words are: "Similiter *He paragogicum*, in voce אֶשְׁעָה, Ps. cxix. 117, et similibus dubitationem habet, quoniam præter formam אֶשְׁעֶה, ad quam *He* adjunctum videri possit, etiam alia datur, in *Kamez* desinens," &c. p. 440, note.

23. When the affix וֹ (which has always the accent) follows the paragogic ן, no vowel of union is employed: as, קָבְנוֹ *curse him*, Numb. xxiii. 13 (for קָבֶנּוֹ, root קבב). In like manner, we have יִשְׁנוֹ *his being* (for יִשֶּׁנּוּ, root יֵשׁ), 1 Sam. xiv. 39, &c.

24. This ן has by some been termed *Epenthetic*; but, as it appears to have been originally the same in every case, it seems unnecessary to give it more names than one.

25. The syllables which have been termed Paragogic are, דִי, מוֹ, and פִּי, when preceded by the particles ב, כ, ל, and מ: as, בְּדִי *in*; כְּדִי *like*; כְּפִי *according to*; לְפִי *to*; בָּמוֹ *in*; כָּמוֹ *like*; לָמוֹ *to*, &c. These are mostly confined to highly energetic compositions; whence we may infer, that they were intended to add something to the signification.

26. The first of these is thought to be the same with the word דַּי, or דֵּי, signifying *sufficiency*, &c. The second, Schultens and some others have derived from מַי, or מוֹ *water*; while Jahn thinks it is the same with מָה, or מָן *what, which*, &c. In the Arabic

מָא, מַא, is frequently found attached to the same particles: as, לְמָא, לְמַא, כְּמָא, כְּמַא, בְּמָא, בְּמַא, i. e. *in that which, according to that which, to,* or *for, that which,* &c. So in the Syriac, ܟܡܐ *kĕmô*; ܒܡܐ *bĕmô*, &c. having the same signification.

27. The particle פִּי is nothing more than another form of פֶּה *the mouth*, found in construction with other nouns. Its meaning, by a metonymy, will be *any thing said, enforced,* or *commanded*: as, *a precept, edict,* &c. which will not always bear to be expressed in a translation.

On the Demonstrative Pronouns.

176. The Demonstrative Pronouns are always found written separately; they are as follows:—

זֶה masc., זֹאת fem. rarely זוֹ or זֹה; הַלָּזֶה or זוּ *this,* sing. com.: אֵלֶּה, rarely אֵל *these,* pl. com.

2. The forms הַלָּזֶה, לָזֶה, masc. *this,* have the particle ל *to,* or *for,* with the definite article ה *the.* The same may be said of הַלָּזוֹ *this,* fem. which occurs but once, viz. Ezek. xxxvi. 35, as also of הַלָּזֶה, of the common gender, as above.

3. הָאֵל *these,* is also found; it is nothing more than the plural pronoun, as above, with the article prefixed.

4. זֶה, however, is found construed as a plural, Gen. xxvii. 36, 1 Sam. xxix. 3, Job xix. 19, and Zech. i. 12, vii. 5. אֵלֶּה is also found as a singular, 1 Chron. xi. 11, 2 Chron. iii. 3, xvii. 14, and Ezra i. 9. But this has been done either by some figure of speech, or what is termed logical construction.

On the Relative Pronoun.

177. The Hebrew language recognises but one Relative Pronoun: viz. אֲשֶׁר *he who, that which, what,* which is common to every gender and number.

2. The gender and number, however, will be determined by that of the preceding or following noun, or pronoun: as, אֲשֶׁר תַּלְמִדִים

who stand, i. e. they (masc.) who stand, 1 Kings xii. 8; אֲשֶׁר חָצִירוֹ *who his harvest*, i. e. *whose harvest*, Job v. 5; אֲשֶׁר תִּדְּפֶנּוּ רוּחַ *which* (masc.) *the wind disperses it*, i. e. *which* (masc.) *the wind disperses*, Ps. i. 4; אֲשֶׁר .... בְּאַרְצָם *in whose land*, Joel iv. 19.

3. In some instances, the demonstrative pronouns זֶה, זוּ, and זוֹ take the place of אֲשֶׁר: as Ps. ix. 16, xii. 8, and cxxxii. 12, &c. A similar substitution takes place in the Arabic, which the Grammarians ascribe to a difference of dialect.*

4. This pronoun is frequently found prefixed to other words in an abbreviated form: as, שֶׁ, שֵׁ, שָׂ, or שֻׁ, the first and last letters being rejected. Examples: שֶׁלֹּא נְתָנָנוּ, for אֲשֶׁר לֹא נְתָנָנוּ *who has not given us* (up), Ps. cxxiv. 6; שֶׁקִּוִּינוּ for אֲשֶׁר קִוִּינוּ *which we waited* (for), Lam. ii. 16; שַׁקַּמְתִּי for אֲשֶׁר קַמְתִּי *till I arose*, Jud. v. 7; שָׁאַתָּה for אֲשֶׁר אַתָּה *which thou*, Ib. vi. 17; שְׁהֵם for אֲשֶׁר הֵם *that they*, Eccl. iii. 18, &c. It is perhaps difficult to say, in what cases the vowel (ֶ) is to be preferred to (-), but it is not of much importance. *Kāméts* is used only when a letter incapable of receiving *Dāgésh* follows: as, שָׁאַתָּה *which thou*, Judg. vi. 17. But, even in this case, (ָ) is occasionally found sustained by an accent: as, שָׁעָלוּ *they who went up*. The usage of (ָ) in these places cannot perhaps be easily accounted for.

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* In the Arabic commentary on the *Káfia* of *Ibn Olhájib*, published at Calcutta, (p. ٢١٦) we have the following remark: وذو الطائية . اي المنسوبة الي بني طي لاختصاص مجيئها موصولة بلغتم بمعني الذي والتي قال الشاعر . ع . وبئري ذو حفرت وذو طويت . اي التي حفرتها والتي طويتها, &c. That is, זוּ *of the tribe of Táy*: i.e. *which is referred to that tribe, on account of its peculiar usage in their dialect*, as the relative pronoun, signifying *who, which, &c. in both genders* (i. e. masc. and fem.) *The Poet has said, 'My well which* (זוּ) *I digged, and which* (זוּ) *I enclosed.'*

Dathe thinks, that we have an ellipsis of אֲשֶׁר, in these instances. See Glass. Philol. Sacr., ed. 1776, p. 160.

On the Interrogative, and occasionally Indefinite, Pronouns.

178. These are מִי for persons, מָה, מַה, or מֶה, *who, which, what*? הַ, הֲ, הָ, *what, whether?* and אֵי *where, how?* &c. for things: all of which are invariable, and of the common gender: as, מִי־אַתָּה *who* (art) *thou* (masc.)? Gen. xxvii. 32; מִי־אָתְּ *who* (art) *thou* (fem.)? Ruth iii. 9; מִי־אֵלֶּה *who* (are) *these?* Gen. xxxiii. 5. We also have מִי שְׁמֶךָ *what* (is) *thy name?* which Schultens says, refers to the person nevertheless: as, *Quis nomen tuum?* (Institutiones ad Fund. Ling. Heb., p. 228.). Examples with מה are: מָה עֲוֹנֵנוּ וּמָה חַטָּאתֵנוּ *What* (is) *our iniquity, and what our sin?* Jer. xvi. 10; מָה מִשְׁפַּט הָאִישׁ *what* (is) *the manner of the man?* 2 Kings i. 7; מָה קוֹל *what noise,* 1 Sam. iv. 6, 14.

2. מָה, with *Kāméts,* is used when the article (הַ), or any other letter, incapable of receiving *Dāgésh,* immediately follows, excepting ח or ע: as, מָה הַבִּטָּחוֹן *what confidence?* 2 Kings xviii. 19; מָה־אֱנוֹשׁ *what* (is) *man?* Ps. viii. 5; מָה הֵנָּה *what* (are) *they* (fem.)? Isa. xli. 22; מָה הוּא־לָהּ *what he* (was) *to her,* Esth. viii. 1.

3. Exceptions: 1. We have מַה with *Páthákh,* notwithstanding the article following: מַה־תַּמְעַל *what prevarication?* Josh. xxii. 16. Also in מַה־חִיא *what it is,* Ps. xxxix. 5; מַה חַטָּאתִי *what* (is) *my sin?* Gen. xxxi. 36.

4. Whenever any letter capable of receiving *Dāgésh* follows, מַה is with *Páthákh,* and *Dāgésh* is expressed in the following letter: as, מַה־טּוֹב וּמַה־נָּעִים *how good, and how pleasant?* Art. 112. In מַה־שְּׁתֵּי *what two* (fem.)? Zech. iv. 12, the *Dāgésh* is omitted.

5. When any guttural letter, having (ר), or ח or ע not having it, immediately follows, we have מָה with *Sēgól,* apparently for the sake of euphony: as, מֶה־הָיָה לוֹ *what has happened to him?* Exod. xxxii. 1; מֶה־חָדַל *what defect?* Ps. xxxix. 5; מֶה עָשִׂיתִי *what have I done?* &c. Art. 114.

On the Interrogative Particles ה *and* אַי.

179. The Interrogative particle הַ, הֶ, or הָ, has been classed by some with the definite article; but, if we consider either its construction or office, we must be convinced that they are different words.

2. The office of this particle is interrogation, like the Latin *an, annon, num, utrum?* or the like; and, in this capacity, strongly to *affirm* or *deny;* and thus to *increase* or *diminish* the importance of subjects with which it is connected. It is also used indefinitely.

3. It is always prefixed to some word, and is often followed in the succeeding member of the sentence, by the particle אִם, having nearly the same signification with *utrum* followed by *an*, in Latin, and corresponding to each other in different members of the sentence; or, as *an* and *vel,* in the following passage, הַאַתָּה זֶה בְּנִי עֵשָׂו אִם־לֹא "AN *tu es, fili mi Esave,* VEL" *non?* Gen. xxvii. 21.* In many instances it loses its interrogative power, as it happens with similar particles in other languages, and then may be construed either as a *relative,* or *indefinitely;* as, הַהֹלְכוֹא אִתּוֹ *who came with him,*† Josh. x. 24; הֲיִשְׁכֶּם *whether you are,* Deut. xiii. 4; הֲפָרְחָה *whether it blossoms,* Cant. vi. 11, &c.

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* These particles correspond, both in sense and construction, with the Arabic أ and أم, as in the following passage from the Koran, c. 1. v. 5. أانذرتهم أم لم تنذرهم WHETHER *thou admonish them,* OR *whether thou do not admonish them.* Their precise force will be considered in the Syntax.

† In which case it differs but little from the definite article when equivalent to אֲשֶׁר. So, المعط in Arabic, for الذي معط Gram. Arab. de Sacy, vol. i. p. 338.

4. When prefixed to any word commencing with *Sheva* (ְ) or (ֱ), it will take the vowel (ַ) with the Euphonic accent, and, therefore, will not require that the following letter should take *Dāgésh forte:* as, הֲשְׁכַחְתֶּם *have ye forgotten?* Jer. xliv. 9; הֲלְמַעַנְךָ *num benedictio?* Gen. xxvii. 38; הֲלְמַעַנְךָ *whether on thy account?* Job xviii. 4, &c. With gutturals; הֲאֱמֶת *whether truth?* הֲעֵת *whether time?*

5. In these cases, however, the *Dāgésh* is often found written: as, הַדְּרָכַי *whether my ways?* Ezek. xviii. 29; הַרְאִיתֶם *have ye seen?* 1 Sam. x. 24; הַכְּצַעֲקָתָהּ *whether according to her cry?* Gen. xviii. 21. And once, when *Sheva* is not attached to the first letter of such word: as, הֵיטַב *will it be well?* Lev. x. 19.

6. When any word, to which this particle is prefixed, commences with a consonant and a vowel (excepting gutturals with ַ) the interrogative will take (ֲ): as, הֲמִן־הָעֵץ *whether of the tree?* Gen. iii. 11; הֲצֹאן *shall the flock ...?* Num. xi. 22; הֲיִקָּרֵךְ *shall it happen to thee?*

7. Guttural letters having (ַ) require the Interrogative particle to be prefixed with (ַ): as, הֲאֲנִי *whether I?* Num. xi. 12; הֲחִיתָה *has it come to pass?* Joel i. 2; הֲחָזָק *whether strong?* We also have, הֲחָדַלְתִּי *shall I cease?* Judg. ix. 9, &c., which is perhaps erroneous, for הֲחָדַלְתִּי. We also have, הַאַתֶּם *whether you?* Judg. vi. 31; and, הַאֶפְרָתִי *whether an Ephrathite?* Ib. xii. 5, which are anomalous. (See Art. 114.)

8. Noldius is of opinion, that this particle is a mere interjection forced out by the breath with some effort, in order to give the passage the force of an interrogation, or otherwise to heighten the expression, which is extremely probable. The passages too, which require to be construed interrogatively, but in which this particle is not found, must be so enounced, otherwise their interrogative force will not be perceived; e. g. In 2 Sam. xviii. 29, we have שָׁלוֹם for הֲשָׁלוֹם, which is found Ib. 32. and also in the similar passages, 2 Kings ix. 18, 19. In like manner perhaps אֶשָּׂא for הַאֶשָּׂא *shall I lift up?* Ps. cxxi. 1; and עָשִׂיתִי for הֲעָשִׂיתִי Ezek. xvi. 59, which, when expressed with emphasis, will have just the same effect as they would, had the particle been prefixed. This is very much the case in all languages; and when no note of interrogation is used, we are compelled to determine by the context, whether such sentence is to be taken interrogatively or not; and,

hence, whether it is to be understood in a positive or negative sense. When this particle is prefixed, however, this difficulty is removed; but, unfortunately, this is not always the case.

9. The Interrogative particle אַי, which is sometimes written separately and at others is prefixed to pronouns, is probably nothing more than an interjection, like the preceding, so enounced as to imply a question. It is occasionally found of the forms הַא and הָא, and in conjunction with a pronoun: as, הֵיךְ and אֵיךְ.* Examples: אֵי הֶבֶל אָחִיךָ *where is Abel thy brother?* Gen. iv. 9; אֵי לָזֹאת אֶסְלַח־לָךְ *how can I pardon thee for this?* Jer. v. 7. With pronouns; אֵי־זֶה *where,* Esth. vii. 5, 1 Sam. ix. 18, Is. l. 1; אֵי־זֶה הַדֶּרֶךְ הָלַךְ *which way went he?* 1 Kings xiii. 12; אֵי־מִזֶּה עִיר אַתָּה *from what city* (art) *thou?* 2 Sam. xv. 2; אֵיךְ יָדַעְתָּ *how knowest thou?* 2 Sam. i. 5; אֵיכָה נֵדַע *how can we know?* Deut. xviii. 21, &c.

10. It also occurs with a paragogic ה, אַיֵּה: as, אַיֵּה הָאֲנָשִׁים *where* (are) *the men?* Gen. xix. 5.

11. This particle is sometimes expressive of desire, admiration, lamentation, expostulation, insult, or negation, as is also the case with most of the interrogative pronouns: as, אַיֵּה יְהוָה *where is Jehovah!* Jer. ii. 8. (desire) אַיֵּה אֵפוֹ תִּקְוָתִי *where is now my hope!* Job xvii. 15. אֵיךְ אָבַדְתְּ *how hast thou perished!* Ezek. xxvi. 17, &c.

On the Definite Article ה.

180. The Hebrews have the fragment of some word, ה, which they prefix to others for the purpose of restricting, or otherwise modifying, their signification, as will presently be seen.

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* In Persian, Sanscrit, and some other Oriental languages اي is an interjection O, Oh, &c. In Arabic اي has the same meaning as in Hebrew, viz. *Quisnam, quis, quod,* &c.

2. Some have supposed this particle to be an abbreviation of the pronoun הוּא *he*, or, of one or other of the interjections הֵן, הֶן, הַא *behold*. Others, again, have affirmed that it is only another form of the Arabic article ال, אל, which should be written הַל.* In this case, as in many others, each party is perhaps both right and wrong. That both these articles have a common origin is, to me, extremely probable; and, that their force is the same in both these languages, there can be little doubt. No good reason can be assigned, perhaps, why we are to derive the Hebrew form of the article from the Arabic one, rather than we should derive the Arabic one from the Hebrew. Professor Gesenius thinks, that there are still manifest traces of the Arabic article to be found in the Hebrew Bible, such, for example, as, אַלְקוֹם Prov. xxx. 31, which he considers as equal to the Arabic القوم *the people*; אַלְמוֹדָד Gen. x. 26, and אֶלְתּוֹלַד Josh. xv. 30, which, 1 Chron. iv. 29, is written תּוֹלָד. With respect to the first of these, there seems to be but little necessity for supposing the syllable אַל to be the Arabic article ال. The interpretation of Schultens, Hiller, and others, who suppose אַל to be the prohibitive particle here, appears to me to answer the intention of the Sacred Writer much better. With respect to the proper names אַלְמוֹדָד, and אֶלְתּוֹלַד, the particle אַל or אָל is sufficiently applicable, without having recourse to the Arabic article. The circumstance of אָל being omitted in one place, in the parallel passage, is nothing more than what is found to happen in other words and phrases, and particularly in proper names (See Art. 170. 9, &c.).

3. Another particular dwelt upon is, that in Hebrew the letter following the article is almost always doubled; and, that in Arabic, the ل of the article is so assimilated to the following letter, in many cases, that the first letter of the word may be said to be doubled: as, הַשֶּׁמֶשׁ in Hebrew, and الشمس pronounced אַשֶּׁמֶשׁ in Arabic, both signifying *the sun*. It might be suggested: In Hebrew the imperfect vowel (-), with which this article is usually attended, makes it necessary that the following letter be doubled, in order to complete the syllable commencing with the article, (Art. 33.). In

* Storr. Observ., &c., p. 121.

Arabic, the ل of the article must according to rule either be pronounced or not. In many instances it must be pronounced: it is only in others, that the sound of ل is merged in that of the succeeding letter; and to this no parallel is to be found in Hebrew. I am of opinion, therefore, that the Arabs have introduced the ل of the article, and not, that the Hebrews have rejected it.*

4. The article is *regularly* prefixed with *Páthakh* (-), occasionally with *Kāméts* (ָ) or *Sēgól* (ֶ): as, הַגָּדוֹל *the great*; הָאָדָם *the man*, or הֶעָרִים *the cities*.

5. Whenever any letter capable of receiving *Dāgésh* follows the article, it will be doubled by that mark, and the article will take *Páthakh*; הַשֶּׁמֶשׁ *the sun*.

6. But, יְ, לְ, מְ, or צְ; (with *Shĕvá*) are frequently found so situated without *Dāgésh*: as, תִּשׁוּעָה *the salvation*, Ps. iii. 9; חַיְאוֹר *the river*, Exod. vii. 18, &c. Where the euphonic accent is also omitted.

7. Of words commencing with לְ, הַלְוִיִּם *the Levites*, Num. iii. 12.—With מְ, הַמְלַמֵּד *the teacher*, Ps. cxliv. 1; הַמְבַשְּׂרוֹת *the proclaimers* (fem.) *of good news*, Ps. lxviii. 12.—Yet we have הַמְשֻׁגָּע *the insane*, 2 Kings ix. 11; הַמְעֻנָּגָה *the delicate woman*, Jer. vi. 2; הַמְנָאָפֶת *the adulteress*, Ezek. xvi. 32, and הַמְבַשְּׁלִים *the cooks*, Ib. xlvi. 24, &c.—With צְ: as, הַצְפַרְדְּעִים *the frogs*, Exod. vii. 29. Yet we have הַצְּפַרְדֵּעַ *the frog*, Exod. viii. 2. In most of these instances, it is probable the negligence of the transcribers has been the sole cause of the omissions.

8. If, however, either of the letters ח, ה, or ע, follow such letter, *Dāgésh* is mostly expressed: as, הַיְּהוּדִים *the Jews*, &c.

9. But, when any letter incapable of receiving *Dāgesh* follows the article, it will take the perfect vowel corresponding to (-) in order to complete its syllable: as, הָאִישׁ *the man*; הָרֹאשׁ *the head*; הָעַלְמָה *the virgin*, &c.

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* In the Commentary on the *Kāfia* by Moolla Jámi, published at Calcutta, in 1818, it is cited as the opinion of El Mobarrad, that א is the original form of the article, and that the ل has been added, in order to distinguish it from the interrogative, א, ا, p. ١٢. The words are, والمبرّد ذهب الي انّها الهمزة المفتوحة وحدها زيدت اللام للفرق بينها وبين همزة الاستفهام.

10. In many instances, however, when ה or ח follows, (-) is still retained: as, הַחֹלֶדֶת *that which proceedeth*, Gen. ii. 14; הַחַיָּה *the living creature*, Gen. viii. 1. In all which cases (-) will either be sustained by an accent, or must be considered as placing an *implicit Dāgĕsh* in the following letter (Art. 109.).

11. In words, not monosyllables, commencing with ה, ח, or ע, and having *Kāméts* (ָ), the article usually takes (ֲ): as, הֶחָכָם *the wise man*; הֶעָרִים *the cities* (Art. 114.)

12. When such words are monosyllables the former rule prevails: as, הָהָר *the mountain*; הָעָם *the people*, Par. 9.

13. The letter ח, however, having (ָ) or (ֲ) in monosyllables, will mostly prefix the article with (ֶ): as, הֶחָי 1 Kings iii. 22, 23 (where it also occurs, הַחַי); הֶחֳרָבוֹת *the wastes*, Ezek. xxxvi. 35. The word אֶרֶץ *earth*, always takes (ָ) with the article, and changes its first (ֶ) to (ָ) for the sake of euphony: as, הָאָרֶץ *the earth*.

14. On the use of the article we shall speak particularly when we come to the Syntax. It will suffice for the present to remark, that its offices appear to be two: one, to mark the noun to which it is prefixed, as already known and definite, either from the context, or from general consent: as, הָאוֹר *the light*, Gen. i. 4; or, הַשָּׁמַיִם *the heavens*, Ib. i. 1; הָעַלְמָה* ἡ παρθένος, Is. vii. 14, &c.: the other, for the purpose of impressing upon the mind of the Hearer or Reader, the *peculiar property, nature, character*, &c., of the noun to which it is prefixed: as, הָאֲרִי *an animal* remarkable for its properties as a *lion*, 1 Sam. xvii. 34. So Ib. הַדֹּב *a very bear*. So, passim הָאֱלֹהִים *the real* or *true God*, In this sense it is occasionally used as a vocative: as, הַבַּעַל, the Being designed as *Lord Possessor*, or the like, 1 Kings xviii. 26. So, in the N. Test. ὁ θεὸς, Heb. i. 8. Apoc. xv. 3, &c.

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* The Jews and some of the German Divines have thought, that in this, and some other cases, the article is equivalent to the Demonstrative pronoun *this*, the intention of which however has been, to get rid of a certain unpalatable doctrine.

15. This particle is also said to occur in the sense of the Latin *versus*, when found either prefixed or postfixed, or both, to words: as, חַרָמָתָה *towards Ramah*, 1 Sam. vii. 17; הַפְּלִשְׁתִּים *to*, or *towards, the Philistines*, Ib. xiii. 20; הָעִיר *to the city*, Ib. xx. 40, 42; הָאֹהֱלָה שָׂרָה אִמּוֹ *to the tent of Sarah his mother*,* Gen. xxiv. 67. To which many others might be added. In these instances, however, it is very doubtful whether the article does not retain its original signification, the noun following being considered as complementary to some preceding verb: as, Josh. viii. 19, וַיָּבֹאוּ הָעִיר *and they entered* THE *city*, &c., or, by the preposition אֶל being understood. The following examples will tend to confirm this opinion, in which, according to Buxtorf,† the preposition is to be supplied; וַיָּבוֹא יְרוּשָׁלַם *and he came* (to) *Jerusalem*, 1 Kings iii. 15; אָבוֹא בֵיתֶךָ *I will enter thy house*, Ps. v. 8; וַיַּעַל הַמֶּלֶךְ בֵּית יְהוָה *and the king went up* (to) *the house of Jehovah*, 2 Chron. xxxiv. 30; וַיְבִיאֵם בָּבֶל *and he* (caused them to enter) *brought them to Babylon*, Jer. xxviii. 3.

16. The passages in which ה occurs postfixed to words, and in which it is said to have the signification of *versus*, are numerous; yet, it must not be dissembled, that passages which must be so construed, but in which this particle is not found, are also numerous. Noldius is of opinion, that it is nothing more than a paragogic letter, added for the mere sake of Euphony; or, with the view of giving some emphasis: and, if this latter be the case, it will be the definite article, as used in the Chaldaïc and Syriac.‡ Buxtorf holds, that it is not paragogic, because, says he, "tales literæ nihil ad vocem consignificant."§

17. When this particle is postfixed, it does not take the accent, in which particular it differs from the feminine affix ה. The fol-

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* This sentence is elliptical, for הָאֹהֱלָה אֹהֶל שָׂרָה אִמּוֹ. See Gen. xxvii. 22, &c. הַקֹּל קֹל יַעֲקֹב.

† Thesaurus Grammaticus, lib. ii. cap. xii. Reg. v. See also Hilleri. Onom., p. 339.

‡ ה paragogicum nil nisi pronunciantis nisus est, qui vel impetum et tendentiam ad locum objectumve aliud; vel admirationem magnitudinis, aut, in negativis, exiguitatis rei significat; vel ob soni saltem suavitatem vocibus adjicitur." Concord. part. Ed. 1734, p. 217, note.

§ Thesaur. Gram., p. 568.

lowing are a few examples of its occurrence: מִצְרַיְמָה *to Egypt*, Gen. xii. 10, 14, &c.; הַשָּׁמַיְמָה *towards heaven*, Gen. xv. 5, xxviii. 11, &c.; הַיְאֹרָה *into the river*, Exod. i. 22; הַמִּדְבָּרָה *towards the desert*, Exod. iv. 27, &c. In these cases it is said by some to be equivalent to the Syriac and Chaldaïc ܐ, which either makes the noun definite to which it is attached, or gives some emphasis to the sentence.

On the Numerals.

181. The last species of nouns, of which we have to treat, are the numerals: these are of two kinds: 1st, those which designate the *number* of persons or things to be thus defined, and are termed the *Cardinal Numbers;* and, 2d, those which determine the *order* in which they are to be taken: as, *first, second,* &c., which are termed the *Ordinal Numbers.*

2. The *Cardinal Numbers* are designated in Hebrew by substantives put either in apposition, or in the state of construction, with others designating the persons or things to be numbered: and they have this peculiarity, that those which designate the numbers from three to ten inclusively, generally take the feminine form with masculine nouns; and, *vice versâ,* the masculine form with feminine nouns. But of this more will be said in the Syntax. The decimal numbers may be considered as adjectives or epithets.

Table of both the Cardinal and Ordinal Numbers.

CARDINAL NUMBERS.

	Masc. Abs.	Constr.	Fem. Abs.	Constr.
1	אֶחָד	אַחַד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שָׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשֶׁת

	Masc. Abs.	Constr.	Fem. Abs.	Constr.
4	אַרְבַּע	אַרְבַּע	אַרְבָּעָה	אַרְבַּעַת
5	חָמֵשׁ	חֲמֵשׁ	חֲמִשָּׁה	חֲמֵשֶׁת
6	שֵׁשׁ	שֵׁשׁ	שִׁשָּׁה	שִׁשֶּׁת
7	שֶׁבַע	שִׁבְעַ	שִׁבְעָה	שִׁבְעַת
8	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנַת
9	תֵּשַׁע	תִּשְׁעַ	תִּשְׁעָה	תִּשְׁעַת
10	עֶשֶׂר	עֲשַׂר	עֲשָׂרָה	עֲשֶׂרֶת

Masc., com. gen., *twenty,* עֶשְׂרִים; *thirty,* שְׁלֹשִׁים; *forty,* אַרְבָּעִים; *fifty,* חֲמִשִּׁים; *sixty,* שִׁשִּׁים; *seventy,* שִׁבְעִים; *eighty,* שְׁמֹנִים; *ninety,* תִּשְׁעִים; *a hundred,* מֵאָה, constr. מְאַת; *two hundred,* מָאתַיִם for מְאָתַיִם; *a thousand,* אֶלֶף; *two thousand,* אַלְפַּיִם; *ten thousand,* רִבּוֹא, רִבּוֹ, רִבְבָה or רִבְבָה or רִבּוֹת.

Ordinal Numbers.

	Masc.	Fem.
First,	רִאשׁוֹן or אֶחָד	רִאשׁוֹנָה
Second,	שֵׁנִי	שֵׁנִית
Third,	שְׁלִישִׁי	שְׁלִישִׁית
Fourth,	רְבִיעִי	רְבִיעִית
Fifth,	חֲמִישִׁי	חֲמִישִׁית
Sixth,	שִׁשִּׁי	שִׁשִּׁית
Seventh,	שְׁבִיעִי	שְׁבִיעִית
Eighth,	שְׁמִינִי	שְׁמִינִית
Ninth,	תְּשִׁיעִי	תְּשִׁיעִית
Tenth,	עֲשִׂירִי	עֲשִׂירִית

3. The rest of the Ordinal Numbers are made by the terms appropriated to the Cardinal ones: as, הַשָּׁנָה הָאַחַת עֶשְׂרֵה *the eleventh year;* so, שִׁבְעָה עָשָׂר יוֹם *the seventeenth day.*

4. In some other cases also the Cardinal Number has been preferred: as, יוֹם אֶחָד *day one,* i. e. *the first day;* שְׁנַת שְׁתַּיִם *the*

second year; so, שְׁנַת שֶׁבַע *the seventh year.* But these are probably elliptical expressions, see Lev. xxv. 10, 11. שְׁנַת הַחֲמִשִּׁים שָׁנָה *the year of fifty years,* i. e. *the fiftieth.* And Gen. vii. 11, בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה *in the year of six hundred years,* i. e. *in the six hundredth year.*

5. The decimal numerals ending in ־ִים: as, עֶשְׂרִים are never found taking the form for construction, עֶשְׂרֵי, &c. (Art. 143. 7.)

6. When the feminine form occurs in these numerals, distribution or parcels consisting each of that number of persons or things, is intended to be conveyed: as, וְשָׂרֵי עֲשָׂרוֹת *and chiefs of the tens,* Exod. xviii. 25.

7. The intermediate numbers from ten to twenty, twenty to thirty, &c. are made by connecting a decimal with an unit, in the following manner.

	Masc.	Fem.
Eleven,	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
	or עַשְׁתֵּי עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה
Twelve,	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
	or שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
Thirteen,	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
Fourteen,	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
Fifteen,	חֲמִשָּׁה עָשָׂר	חָמֵשׁ עֶשְׂרֵה
Sixteen,	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה
Seventeen,	שִׁבְעָה עָשָׂר	שִׁבַע עֶשְׂרֵה
Eighteen,	שְׁמֹנָה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
Nineteen,	תִּשְׁעָה עָשָׂר	תִּשַׁע עֶשְׂרֵה

8. In a few cases אַחַד is found as the absolute form: as, לְאַחַד מֵהֶם *to one of them,* Deut. xxviii. 55. So 2 Kings ix. 1, Ezek. xlvi. 17, Zech. xi. 7, &c.

9. In two instances this word is found defectively written, Ezek. xviii. 10, אָח; and Ib. xxxiii. 30, חַד.

10. The feminine form אחת, when found at the end of a sentence with the accent *Athnákh,* or *Sēgól,* is written אַחַת. See Exod. xxxvi. 10, where it occurs twice.

11. This word (אחד) is also found in the plural: as, דְּבָרִים אֲחָדִים *dictiones unæ*, like *mœniis unis* in Latin, Gen. xi. 1, it. Ib. xxvii. 44, xxix. 20, Ezek. xxxvii. 17, Dan. xi. 20; שְׁתַּיִם is put for שְׁנָתַיִם, the נ being dropped, and its loss supplied by *Dāgésh* (not *forté*, Art. 76.).

12. From twenty to thirty, &c., the intermediate numerals are formed thus:

	Com.	Masc.		Fem.*
One-and-twenty,	וְעֶשְׂרִים	אַחַד	or	אַחַת
Two-and-twenty,	וְעֶשְׂרִים	שְׁנַיִם	—	שְׁתַּיִם
Three-and-thirty,	וּשְׁלֹשִׁים	שְׁלֹשָׁה	—	שָׁלֹשׁ
Four-and-forty,	וְאַרְבָּעִים	אַרְבָּעָה	—	אַרְבַּע
Fifty-five,	וַחֲמִשִּׁים	חֲמִשָּׁה	—	חָמֵשׁ
Sixty-six,	וְשִׁשִּׁים	שִׁשָּׁה	—	שֵׁשׁ
Seventy-seven,	וְשִׁבְעִים	שִׁבְעָה	—	שֶׁבַע
Eighty-eight,	וּשְׁמֹנִים	שְׁמֹנָה	—	שְׁמֹנֶה
Ninety-nine,	וְתִשְׁעִים	תִּשְׁעָה	—	תֵּשַׁע

13. And the hundreds, &c., thus:

	Com. gen.
Three hundred,	שְׁלֹשׁ מֵאוֹת
Four ditto,	אַרְבַּע מֵאוֹת
Five ditto,	חֲמֵשׁ מֵאוֹת
Three thousand,	שְׁלֹשֶׁת אֲלָפִים
Four ditto,	אַרְבָּעָה אֲלָפִים
Five ditto,	חֲמֵשֶׁת אֲלָפִים
Twice ten thousand,	שְׁתֵּי רִבּוֹת
Twenty thousand,	עֶשְׂרִים אֶלֶף
Ten times ten thousand,	עֶשֶׂר רִבּוֹת
A hundred thousand,	מֵאַת or מֵאָה אֶלֶף
Six hundred thousand,	שֵׁשׁ מֵאוֹת אֶלֶף

* See No. 2. above.

14. The Cardinal Numerals from three to ten inclusive, require the word designating the thing numbered to be put in the plural number: all the others require the singular. Examples, חֲמֵשׁ שָׁנִים וּמְאַת שָׁנָה *five years and a hundred year*, Gen. v. 6; שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה *seven years and eight hundred year*, Ib. 7.

Some instances occur in which this rule is not observed: as, חֲמִשִּׁים שְׁקָלִים עֶשְׂרִים קְרָשִׁים *twenty planks*, Exod. xxxvi. 23; חֲמִשִּׁים שְׁקָלִים *fifty shekels*, Josh. vii. 21; עֶשְׂרִים וְאַרְבָּעָה אֶלֶף *twenty and four thousand*, 1 Chron. xxvii. 1; בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה *a son of twenty and five years*, i. e. a man five and twenty years old. So עֶשְׂרִים וְתִשַׁע שָׁנָה *twenty and nine years*, 2 Kings xiv. 2. But of this more will be said in the Syntax.

15. When the decimal number takes the precedence, the conjunction ו is used: as שִׁבְעִים וְשִׁבְעָה *seventy and seven*; תִּשְׁעִים וְשִׁשָּׁה *ninety and six*, Ezr. viii. 35, &c.

16. When the numerals are to be used distributively, they are repeated like other nouns: as, שְׁנַיִם שְׁנַיִם *two and two*, i. e. *by twos*; חֲמִשִּׁים חֲמִשִּׁים אִישׁ *by fifties*, or, *every fiftieth man*.

17. Numerals signifying the repetition of any quantity or thing, are generally expressed by the dual number: as, אַרְבַּעְתַּיִם *four-fold*; שִׁבְעָתַיִם *seven-fold*, or, *seven times repeated*.

LECTURE X.

ON THE HEBREW VERBS.

182. We now come to treat on the Hebrew Verbs, and to shew, first, In what way they appear to have been formed; and, secondly, To delineate and explain their several conjugations.

2. The verb, we believe (See Art. 146.), is, in its crude state, nothing more than a noun of one form or

other,* and, that its signification will be regulated by that peculiar to the form of the noun to which it belongs, whether that form be primitive or derived.

3. If, therefore, we have the means of knowing what signification is to be attached to the different forms of the primitive nouns, as also how the augmented forms are derived, and what sense they will bear; we shall also know, to what class the verb itself is to be referred, and what must be its general force and meaning.

4. In our Lectures on the forms and derivation of nouns, we laid before the Student all that appeared necessary on that subject, leaving it to his own industry to follow out the enquiry to any extent he might think proper. We now come to shew how this bears on the question before us.

5. The different forms of the verb, as found generally in use, amount to seven; four of these have an active, and three a passive (and sometimes a reciprocal) signification.

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* Kimkhi says in the Mikhlol. fol. 3. verso. ואכתוב שער דקדוק הפעלים בתחלה ואף על פי שהשם קודם לפעל כי הפעל יצא מהשם ואמרו כי השם כמו חגוף נושא המקרים והפעל כמו מקרה "I first proceed to write the chapter on the Grammar of verbs, although the noun precedes the verb: for the verb proceeds from the noun. And they say, that the noun is, like the body, the subject of accident; but, that the verb (may be considered) as the accident (only)." And again, fol. קצא verso. כי .... דע חשמות הם שנים חלקים יש מהם שם שהוא נגזר מן הפועל או הפועל ממנו כמו רְאוּבֵן׳ שִׁמְעוֹן׳ זְבוּלֻן׳ שהוא שם נגזר מן הפועל׳ חָכָם חָשָׁע׳ צַדִּיק׳ חֶרֶב׳ שֶׁלֶג׳ והדומים להם נגזר הפועל מן השם i.e. "Observe that nouns are of two sorts. There are those which are either derived from verbs, or, from which verbs are derived: as, *Reuben, Simeon, Zebulon*, each of which is derived from a verb; חָכָם *wise;* רָשָׁע *wicked;* צַדִּיק *just;* חֶרֶב *a sword;* שֶׁלֶג *snow*, and the like, are nouns from which verbs are derived."

6. The first of these has been termed *Kal*, קַל i. e. *levis, light*; because the root is here exhibited in its simple state. Verbs of this species are either active or neuter.

7. In this conjugation, or *species*, as we shall term it, three forms are in use, which may be represented by the measures פָּקֵד, פָּקֶד, and פָּקֹד, corresponding to the forms of nouns given in Artt. 153. Ff. II. III. X.*

8. Again, in this, as in every other species of the conjugation of Hebrew verbs, two tenses only are found; namely, the *Past*, and the *Present*.

9. The leading form in every species will designate the third person singular of the masculine gender of the Preterite Tense; and, in *Kal*, this will always be a primitive noun of the form פָּקֵד, פָּקֶד, or פָּקֹד.

10. The leading form proper for the present tense of this species, is always a noun of one or other of the primitive *Segolates*; as, פָּקֵד, פָּקֶד, or פָּקֶד (See Art. 148, &c.), which, when combined with one or other of the pronouns, will present both the vowels, and signification, proper for this species of the conjugation.

183. The next *species*, taken in the usual order, is termed *Niphhál*, נִפְעַל, because, as it should seem, that word presents the conjugation itself of the *word* formerly taken as a paradigm for the verbs in general, which was פָּעַל. This forms the objective voice of the foregoing.

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* A similar variety, in the vowels proper for the medial radical letter of the root, exists in the Arabic, where, as in the Hebrew, the first generally denotes transitive verbs; as, نصر *he assisted*; the second, verbs of sense: as, سمع *he heard*; فرح *he was glad*; the third, implies habit; as, كرم *he was generous*, &c. So, פָּקֵד *he visited*; שָׂמֵחַ *he was glad*; יָכֹל *he was powerful*.

2. This species, according to our system, is an augmented word, combined of two others, affording both the form and sense peculiar to this conjugation (See Artt. 157. 18, 19, &c. 162. Ff. I. II.); נִפְקַד, therefore, will be the measure generally taken for the leading form of the Preterite Tense of this species; as, נִפְקַד *he was,* or *became, visited.*

3. The Present Tense of this species is formed on the measure נִפְקָד (for הִנִּפְקָד Artt. 157. 18. 162, &c.); which, with the abbreviated form of the pronoun of the third person sing. masc. will be יִנָּפְקָד *he is* or *becomes visited,* and, by Art. 76. יִפָּקֵד.

4. The *third species* has been termed *Pihél* פִּעֵל. This is always of the active voice, and has, for the most part, a transitive signification (See Art. 154. 7, 8, &c.). The measure proper for the leading person of the Preterite is פִּקֵּד, which is one of the augmented and intensitive forms given under Art. 154. 4, &c.

5. The form proper for the leading person of the Present Tense is of the cognate form, Ib. Form I. פֹּקֵד, which, with the abridged form of the pronoun, will become יִפְקֹד.

6. The *objective species* peculiar to this class of verbs is termed *Puhál* פֻּעַל. Its leading word will be of the measure פֻּקַּד, and will always be a noun of the form given in Art. 154. Form V. This may be termed the fourth *Species.*

7. The fifth *species* is termed *Hiphhíl* הִפְעִיל, the leading form of which is cognate with those of the augmented nouns given Art. 160: that proper for the Preterite being of the measure הִפְקִיד,—for the Present, מַפְקִיד, for the force of which see Art. 157. 2—9.

8. The sixth, and the *objective* of *Hiphhíl,* is termed *Hophhal* הָפְעַל. This takes, for the leading word of

both tenses, a noun of the augmented form הָפְקֵד. See Artt. 157. 10. 160. F. VII. having *an objective* signification.

9. The seventh and last species is termed *Hithpāḥél*, הִתְפַּעֵל, which, as before, is the form taken in the old paradigm פָּעַל in this species. Our form is הִתְפַּקֵּד. The leading forms proper for both tenses, will always be of this measure, affording the sense common to nouns of this form, See Artt. 157. 13—19. 164. Ff. I. II.

184. These are the forms of the several Species of the Conjugation of Hebrew verbs, as usually given in the Grammars. But to these a few others may be added: which, as they occur less frequently, have been considered anomalous. They are, however, according to our view of the subject, just as regular in their formation as those already mentioned: and, although they occur less frequently, which might easily be accounted for, they are quite as consistent with the analogy of the language, as any verbs can possibly be.

2. These additional *species* are thought to be analogous to those of *Pīḥél*, *Pūḥál*, and *Hithpāḥél*, because some reduplication of the letters or syllables of the root is generally found to take place in them, as it does in those forms; and, consequently, affording a similar shade of signification, although the same letters are not always doubled, nor the same vowels always found to accompany them.

3. It has been remarked (Art. 154. 5.), that nouns of *excess* formed from roots having ו or י for their middle radical letter, or, which have the same letter in the second and third of the root, usually take the forms פּוֹעֵל, for the active, and פּוֹעָל, for the passive signification: as, קוֹמֵם, בּוֹנֵן, סוֹבֵב, for the active; and, קוֹמָם, בּוֹנָן, סוֹבָב, for the passive of these words, respectively.

4. Instead of פִּעֵל, and פֻּעַל, therefore, which are the measures proper for the species *Pīḥél* and *Pūḥál*, we shall always have these forms from roots of *this description*; and here the same form is taken for the leading word of each tense respectively; קוֹמֵם, יְקוֹמֵם, *active*, and קוֹמַם, יְקוֹמַם, *objective*.

5. The first of these forms is also taken for the *Hithpāḥél* species, i. e. instead of הִתְפַּקֵּד, we shall have הִתְפּוֹעֵל, for the measure; as, הִתְקוֹמֵם, הִתְבּוֹנֵן; and so of others.

185. There is, moreover, a considerable number of forms peculiar to certain verbs, as laid down by Schultens and Schroeder, and, before them, by David Kimkhi and other Grammarians: of these some notice should be taken. These writers, then, have supposed these forms of the conjugation to have sometime existed; and, hence, they have proceeded to derive nouns of similar forms from them, even when the verb itself has not occurred; all of which seems to me to be proceeding in an inverted order. According to our system, the addition of one or other of the pronouns to any noun, simple or augmented, will always have the effect of investing it with the powers of a verb; and hence it probably is, that we occasionally find this done both in the Hebrew and all its dialects. This will sufficiently account for these rare augmented forms, as also for those instances in which nouns, which were originally the mere names of substances, are found acting as verbs in these tongues.

2. But, to come to these remaining and rarer forms, which are sometimes found as verbs: הִתְפַּקֵּד, is the passive form of הִתְפַּקֵּד, just as תָּפְקֵד or הָפְקֵד, is of הִפְקֵד. Of this form, we have חִתַּמֵּא (for הִתְטַמֵּא Art. 83. 1.) *rendered impure*, or *polluted;* prim. noun, טָמֵא. So הִדַּשְּׁנָה *made fat*, for הִתְדַּשְּׁנָה Is. xxxiv. 6, where, however, the *Dāgésh* proper for the שׁ is omitted.

3. Another form given by Schroeder is פָּאֵקֵד, from which we have only a noun supposed to be derived from this species of the verb, viz. בָּגוֹדָה *perfidious*, Jer. iii. 7, 10. This, therefore, does not occur as a species of the Conjugation: it is also doubtful, whether it is to be referred to the form given by this excellent Grammarian. Surely, as the (ד) is immutable, פָּאֵקוֹד would be the more suitable measure.

4. Another form is הִתְפָּאֵקֵד. Of this is יִתְפָּקְדוּ, and חִתְפַּקְדוּ, occurring Judg. xx. 15. 17. But here we have no necessity for introducing a new form; the omission of *Dāgésh* in the ק, which might have been merely accidental, would make it necessary that the preceding vowel should be a perfect one (Art. 32.). This form, therefore, may be considered as belonging to *Hithpāhél*, which has already been considered (Art. 183. 9.).

5. The next form given by Schroeder is הִתְפָּאֲקֵד, or הָתְפַּקֵּד, which may be referred to the first of these forms (No. 2.), with the additional consideration, that the *Dāgésh* proper for ק has been

omitted, and supplied as in the last. The examples occur, Num. i. 47, 1 Kings xx. 27, &c.

6. His two next forms, viz. פּוֹקֵד and פּוֹקָד having a reciprocal sense, are not supported by the passages adduced. We may dismiss them, therefore, without further enquiry.

7. The next form, הִתְפּוֹקֵד, should have been הִתְפּוֹקָד, his example being הִתְגּוֹלֵל, which is manifestly derived from the root גָּלַל. See Art. 184. 5.

8. In the form פָּקֵד, as exemplified in אָהֵב, and הָחֵל, we have, I believe, nothing more than a form equivalent to פָּקַד, in which the *Dāgésh* being omitted, we have a perfect vowel supplied to compensate for the defect thus occasioned. See Art. 109.

9. The next form given is פּוּקַד, which Schrœder exemplifies by הוּחַל Is. xliv. 20: but this does not occur as a verb.

10. Of his next form פָּקְאֵד, no example occurs; שְׂמְאֵל as given by him is fictitious. The noun is שְׂמֹאל *left hand*, &c.: which, when augmented, becomes הִשְׂמְאִיל, signifying to *proceed in that direction*. Whether Schrœder's derivation of it from שָׂמַל, be correct or not, may be matter for dispute.

11. We next have פִּקְדֵּד, and the example given רַעֲנַן *green*, which is said to be put for רִעְנַן, or רְעֲנַן. But all this is extremely doubtful. The noun appears to be merely one of those augmented by the addition of ן (see Art. 168.); קוֹמֵם for קָוַם, as Schrœder has put it, we think comes more properly under another form, which, however, is nothing more than a noun.

12. His next form פָּקְדֵּד, has, for the same reason, no connection with קוֹמֵם. And the other example given is manifestly a noun, אֶמְלַל, and is referable to the compound form (Art. 169. 7.).

13. The form הִתְפַּקְדֵּד should rather have been הִתְפּוֹקֵד, in order to admit of the form הִתְקוֹמֵם. But, as we have already considered this form (Art. 184. 5.), we need not dwell any longer on it here.

14. The form פִּקְדְּקֵד, is that of a reduplicated noun (Art. 169.), which is often conjugated as a verb: as, סְחַרְחַר *travelling about as a merchant*, &c. of which examples will be given hereafter.

15. With respect to the other forms, viz. שִׁמְּקֵד, תִּמְּקֵד, מִמְּקֵד, the first does not occur, and the rest have been given under the

different forms of the noun, and accounted for; we need not, therefore, add any thing further on them now.*

186. The forms, therefore, proper for the leading words of all the species of the conjugation now in use will be as follows:

Species.	Forms.	Species.		General Force.
1	פָּקַד active. פָּקֵד *id.* פָּקֹד neuter.	2	נִפְקַד objective or reciprocal.	Simple, or translated, sense of the root.
3	פִּקֵּד active, causal, &c. פּוֹדֵד *id.*	4	פֻּקַּד objective. פּוֹדַד *id.*	Transitive, when the root in Kal is not so. Sometimes intensitive, frequentative, or even causal. Names of substances often take this form when converted into verbs.
5	הִפְקִיד active, causal, &c.	6	הֻפְקַד objective. or הָפְקַד	Causative. Transitive. Also the form assumed by many substantives when used as verbs.

* In the cognate dialects of the Hebrew, viz. the Arabic, Ethiopic, Syriac, and Chaldaïc, we have a considerable number of forms seldom found in the common Grammars. In Erpenius's Arabic Grammar, we have only *thirteen* forms of the triliteral, and four of the *quadriliteral*, verb. In M. de Sacy's Grammar, we have two more noticed in the *triliteral* verbs, four under the *quadriliterals*, and a few others, which are said to belong to the triliterals, but which have been augmented by a letter or two. Scheidius gives upwards of *forty forms* in his "Primæ Lineæ Institutionum Arabicarum." Lugd. Batav. 1779. And Mr. Lumsden, in his elaborate Volume on Arabic Grammar, has given a list of still greater extent, amounting to *fifty* (Gram., p. 162, &c.), from which it appears, that it has often been a matter of difficulty with the native Grammarians to determine, whether many of these should be referred to triliteral or quadriliteral roots. Some of them do not occur more than once; and this should suggest, that the language itself acknowledges no such conjugations generally; but, on the contrary, that nouns of these forms have occasionally been made to occupy the situation of verbs.

SPECIES.	FORMS.	SPECIES.	GENERAL FORCE.
7	הִתְפַּקֵּד active, reciprocal, or &c. / הִתְפּוֹדֵד id.	8 הִתְפָּקֵד objective. or / הִתְפָּקֵד id. very rare.	Reciprocal. Passive. Reflective occasionally.
Rare. 9	פָּקְקֵד neuter.		Intensitive.
10	פָּקְדָקֵד or פָּקְדְקֵד neuter.		Frequentative, Intensitive, or the like.
11	*תְּפַקֵּד neuter.	—	Frequentative.
12	†מְפַקֵּד neuter.		Habit, or custom, it occurs however but seldom; and, therefore, little can be said as to its general force.

2. But, for particulars, as to their several significations, see Artt. 183. 184. &c., with the references.

3. It must be borne in mind, that any change occurring in the forms of the nouns, with respect either to the vowels or consonants, will also occur when they are used as verbs: i. e. whenever any guttural letter occurs in the root, certain changes may take place on that account in the vowels: even the consonants אהוי, as well as the

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* It is remarkable enough, that some cases occur in the Arabic, in which ت, ת, occurs, even when the verb has already been augmented by that letter: as, تتقطعت *she*, or *it has cut*. The same excess occurs in the word تشابهت *she resembled*, in which the additional ت is implied in the (-) *teshdeed* over the ش.

† In Arabic we also have verbs augmented by م, מ, as مرحب and مسهل, as in the phrases مرحبك الله ومسهلك "*May God make matters broad and easy for you.*" Lumsden's Arab. Gram., pp. 147, 154, in which there can be no doubt these words are nouns.

letters נ and ל, may disappear in certain cases: of these we shall give examples hereafter, when we come to detail the forms of the conjugation at length; we shall then point out the rules on which these changes, &c. are founded.

187. It should be premised, that there are in the Hebrew, as in other languages, three persons, each of the singular and plural number: that, in the verbs, there is no dual number; and, that the second and third persons, both singular and plural, have forms peculiar to both genders. The first person is, under one form, common to both genders; as in the pronouns (Art. 145. 2.).

2. These distinctions, however, do not arise out of the root itself, but out of the pronouns which are either prefixed or postfixed to it in an abbreviated form.

188. *Paradigm of the Preterite Tense of a Verb, conjugated with the Pronouns in the First Species, or* KAL.

First Form, פָּקַד *visiting.**

Pers.	Masc.		Fem.	
		SINGULAR.		
3	פָּקַד	the primitive concrete noun.	פָּקְדָה	the same in the fem. gen. (Art. 136. 4.).

* This, according to D. Kimkhi, is the form taken by certain nouns: as, חָכָם *wise;* רָשָׁע *wicked;* סָכָל *intelligent,* &c. The only difference being that the noun ends in *Kāmĕts,* whereas the verb ends in *Páthakh.* But, he goes on to say, that the noun will end in *Kāmĕts,* when at the end of a verse or accompanied by certain accents: as, כַּאֲשֶׁר אָמָר *as he had said,* Gen. xxi. 1.; לֹא יָשָׁב *has not sat,* Ps. i. 1. There are also instances pointed out by him, in which *Kāmĕts* is the terminating vowel, just as it is in the noun, when neither the position of the word, nor the accent, requires any change in the vowels: as, 1 Sam. vii. 17, שָׁם שָׁפַט אֶת־יִשְׂרָאֵל *there he judged Israel.* To which he adds a number of similar examples. Mikhlol. fol. דה, verso. et fol. ו, in which we have *Kāmĕts* with the accent *Zākĕf.*

SINGULAR.

	Masc.		Fem.
2	פָּקַד אַתָּה for פָּקַדְתָּ*		פָּקַד אַתְּ for פָּקַדְתְּ
1	פָּקַדְתִּי unknown.		פָּקַדְתִּי as before.

PLURAL.

3	פָּקְדוּ for הֵמָּה or הֵם פָּקַד הוּ (Art. 139. 7.)	פָּקַדְנָה as before.
2	פְּקַד אַתֶּם — פְּקַדְתֶּם	פְּקַד אַתֶּן for פְּקַדְתֶּן
1	פָּקַד נַחְנוּ — פָּקַדְנוּ	פָּקַדְנוּ as before.

2. In the other forms, viz. פָּקֹד and פָּקֵד in this tense, the final vowel is considered as *mutable*. The conjugation, therefore, will proceed thus:

Second Form, חָפֵץ *willing.*†

	SINGULAR.		PLURAL.	
Pers.	Masc.	Fem.	Masc.	Fem.
3	חָפֵץ	חָפְצָה	חָפְצוּ	חָפְצָה
2	חָפַצְתָּ	חָפַצְתְּ	חֲפַצְתֶּם	חֲפַצְתֶּן
1	חָפַצְתִּי	חָפַצְתִּי	חָפַצְנוּ	חָפַצְנוּ

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* The pronouns of the second and first persons sing. and pl. have been abbreviated by Art. 73. The third sing. masc. and fem. is merely the noun. In the third pl. the ה is dropt also by Art. 73. The נ of the first pers. pl. is rejected by Art. 76; and the guttural ח is omitted, perhaps for the sake of euphony.

† Of this form are the following: חָמֵץ *fermenting,* זָקֵן *old,* יָבֵשׁ *dry,* שָׂנֵא *hating,* שָׂמֵחַ *rejoicing,* מָלֵא *filling,* אָפֵס *defective,* אָשֵׁם *guilty,* חָדֵל *ceasing,* חָנֵף *hypocritical,* חָסֵר *defective,* חָצֵב *cutting* wood, טָמֵא *impure,* נָבֵל *withering,* עָשֵׁשׁ *corroding,* קָמֵל *becoming dry,* שָׁכֵחַ *forgetting,* שָׁמֵם *desolating,* שָׁפֵל *humbling;* to which many more may be added.

Third Form, יָכֹל *able.**

	Singular.		Plural.	
3	יָכֹל	יָכְלָה	יָכְלוּ	יָכֹלוּ
2	יָכֹלְתָּ	יָכָלְתְּ	יְכָלְתֶּם	יְכָלְתֶּן
1	יָכֹלְתִּי	יָכָלְתִּי	יָכָלְנוּ	יָכָלְנוּ

3. It may be observed, in general, that the conjugation of the preterite tense of every species, will be carried on just as in the instances here given; that is, by attaching the same abbreviations of the personal pronouns to the leading word of the species, whatever be its form or character; whether it include one or more of the guttural letters, or whether it be defective by the loss of one or more of the letters אהוי, ל, or נ: due regard being had to the rules laid down respecting these letters, as well as to those concerning the changes of the vowels. The conjugation, therefore, is but ONE, however varied the ground form or leading word may occasionally appear.

4. As the changes which take place in the vowels in the conjugation depend, in a great measure, on the situation of the accent, it may be proper here to advert to that subject.

5. It has been remarked, that in neither of the preceding leading words are the vowels immutable by usage. The nature of the syllabication, therefore, which very much depends on the situation of the accent, will regulate the vowels (Artt. 95. 96, &c.).

6. It will be seen by a reference to the paradigm, that the *asyllabic* adjuncts ה־, ־ה, as well as the *syllabic* ones תֶּם־ and

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* These, according to D. Kimkhi, (Mikhlol, fol. ח), are of the same form *with* גָּדוֹל *great,* קָטֹן *small,* רָחוֹק *distant,* קָרוֹב *near.* The words so found as verbs are, יָרֹא *fearing,* קָטֹן *little,* יָקֹשׁ *snaring* as a hunter, יָכֹל *able,* שָׁכֹל *bereaved,* אָוֹר *lighting,* for אָרַר, גָּנֹב *stealing;* some of which occur as nouns.

תֶּן—, take the tonic accent with them. The preceding vowels, therefore, of these words, will be shortened as far as circumstances will allow (Art. 98, &c.). In the first case, the vowel immediately preceding is rejected, in order to make way for the exertion of the accent; and, as this restricts the word to its primitive quantity, there is no necessity that any further change should take place: we have, therefore, פָּקְדָה and פָּקְדוּ, in these instances. In the second case, we have the *syllabic* adjuncts תֶּם, and תֶּן, with the tonic accent. The preceding syllable must, therefore, contain an imperfect vowel, in order to comply with the laws of syllabication (Art. 33.). And as the first vowel is not *immutable*, it is rejected: the whole word still retaining its primitive quantity, i. e. consisting of two syllables, as in the former case, and no more.

7. In all the other cases, the accent retains its original situation: and, as the noun seems here to be in apposition, not in construction, with the pronoun, the vowels remain unaltered throughout.

8. Hence in the second form, exemplified by חָפֵץ *willing*, the (ֵ), when made imperfect, becomes (ֶ) instead of (ְ), by what has been termed an *oblique correspondence* (Art. 96. 2.), as in חָפַצְתֶּם, חָפַצְתֶּן, which is retained likewise in every other case of increment, in which the accent remains on that syllable. In the remaining cases, when the verb receives the *asyllabic* augment, ה—, and וּ—, it is rejected.

9. The first syllable is rejected in חָפַצְתֶּם, חָפַצְתֶּן, for the reasons already given. The substitute of *Sheva* (ְ) is added, on account of the guttural letter, see Art. 105. 4.

10. In the third form, יָכֹל, the vowels follow the paradigm of the first, and for the same reasons: except in the third person singular and plural, where the ו entirely disappears.

11. When, however, verbs receive the *illative* particle נ* as

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* This has generally been termed *Vau conversivum*. But, as I see no necessity whatever for supposing that it has any such *conversive power* as this name implies, I have rejected it: as it has an illative power, however, and even in Arabic has a manifest influence on the vowels, and sometimes on the consonants of the verbs, I have thought it more consistent to give it the title of *illative*. See Schnabel's Commentary on the Agrumia, p. 26, where this property is ascribed to both ن and نـ. See p. 50, note. The use and force of this particle will be considered in the Syntax.

a prefix, the accent is removed to the first syllable of the verb, which will always be *perfect*, and the following one *imperfect*: as, וּפָקַדְתִּי *and I will visit*; וַיָּכָלְתָּ *and thou wilt be able*. The last syllable will be subject to the same law, when the accent is removed on account of any affixed pronoun: as, יָכְלוּ־בוֹ *I have prevailed* (against) *him*, Ps. xiii. 5.

12. The (··) *Tsēré* of the second form, and of the third and seventh species, viz. פֻּקַּד, and הִתְפַּקֵּד, will undergo the same changes during the process of conjugation, as it does in חָנֵּץ in the paradigm.

13. The following examples present some anomalies, with which the Learner ought to be made acquainted.

On the Third Person Singular Masculine.

14. In one instance the verb לָקַח drops its first radical letter: as, קַח *he took*, Ezek. xvii. 5; so, for יָרַד, by a similar omission, we have יַר *he declined*, Judg. xix. 11. But see p. 34, note.

15. Whenever the third person singular of either gender is accompanied by a pause accent, the final vowel will be made perfect, and, in some instances changed: as, לֹא יָשָׁב *he has not stood*, Ps. i. 1; שָׁכֵן *he dwelt*, Deut. xxxiii. 12 (Art. 123. 5.). The same often happens in the feminine, as also in the plural number, whenever the accent is drawn back: as, דָּבְקָה *it adheres to*, Job xxix. 10; גָּבְרוּ *they were powerful*, 2 Sam. i. 23 (Art. 120.): all apparently belonging to the roots גָּבַר, שָׁכַן, or דָּבַק, respectively. These may, nevertheless, be of the form פָּקֹד, although the other form most frequently occurs in the context. We have something similar to this in Gen. xliii. 14, כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *even as I am bereaved I am bereaved*, where the first verb is of the form שָׁכֹל, and the last of שָׁכַל.

On the Third Person Singular Feminine.

16. Our measure is פָּקְדָה in every case. In some few instances, however, we have the Chaldaïc instead of the Hebrew feminine termination: as, אֲזָלַת, instead of אָזְלָה Deut. xxxii. 36. So קָרָאת for קָרְאָה *she called*; עָשָׂת, for עָשְׂתָה *she made*; which seems to shew, that this termination is not a part of the pronoun,

but the distinctive form of the feminine gender, as stated above (Art. 188.). The same holds good in the Arabic dialect, where the feminine termination is also ת, which cannot be derived from the feminine pronoun. See also Art. 137. 2.

17. When the accent is removed from the ultimate to the penultimate syllable, the original vowels of the root will return: as, נָתְנָה *she gave*, Judg. v. 25; שָׂמְחָה *she was glad*, Est. viii. 15. So, נָשְׁתָה *it hath failed*, Is. xli. 17, with an euphonic *Dāgésh* in the ת (Art. 120.).

18. In Ezek. xxxi. 5, we have גָּבְהָא for גָּבְהָה, the Chaldaïc for the Hebrew termination.

On the Third Person Plural, Common Gender.

19. We have a final ן sometimes added to this part of the verb, which is either intended to obviate a hiatus, or, as in the augmented nouns, to give some emphasis to the sentence: as, יָדְעוּן *they knew*, Deut. viii. 3; צָקוֹן* for צָקוּ *they poured out*, Isa. xxvi. 16. See Art. 175. 17.

20. In some cases this plural form appears with the vowel (ֶ) and ה: as, שָׁפְכָה *they poured out*, where the קְרִי, or marginal reading is שָׁפְכוּ, which is most likely the true one. According to the Masora, as cited by Buxtorf, there are fourteen such instances as these in the Biblical text, (Thes. Gram., p. 102.†) In a few cases the ה is not found: as, אָמַר *they said*. Art. 72.

21. When the accent is, on any account, drawn back, the original vowels return: as, יָלְדוּ *they have brought forth*, Gen. xxxi. 43; חָדְלוּ *they ceased*, Judg. v. 7; נָזְלוּ *they became debased*, Isaiah lxiii. 19, lxiv. 2; יָכְלוּ *they were able*, Exod. viii. 14. In a few instances, a paragogic א is added: as, הָהָלְכוּא Jos. x. 24 (Artt. 119. 175. 3.).

On the Second Person Masculine Singular.

22. Instead of the termination תָּ, we sometimes have תָּה, which is the more usual termination of the pronoun (Art. 145. 2.):

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* The force of this letter will be considered in the Syntax.

† Ed. 1630.

as, בָּגַדְתָּה *thou hast dealt perfidiously*, Mal. ii. 14; זָקַנְתָּה *thou art grown old*, Josh. xiii. 1, &c.

23. Whenever the root ends in ת, and also receives this pronominal affix, both these letters will coalesce by *Dāgésh:* as, בָּרַתָּ *thou hast cut*, Deut. xx. 20, for בָּרַתְתָּ. When ן is the last letter of the root, and this or any similar suffix is added, the ן is dropped (Art. 76.), and for this a compensation is made by inserting *Dāgésh forte* in the first letter of the affix; as, נָתַתָּ, for נָתַנְתָּ *thou gavest*, Gen. iii. 12. So, נָתַתִּי, for נָתַנְתִּי *I gave;* נְתַתֶּם, for נְתַנְתֶּם *you gave*, &c.

On the Second Person Singular Feminine.

24. When the last radical letter happens to be ח or ע, (-) stands in the place of the first *Shĕvá* (Art. 45.): as, לָקַחַתְּ, for לָקַחְתְּ* *thou didst receive*, 1 Kings xiv. 3; שָׁמַעַתְּ *thou didst hear*, Jer. iv. 19; יָדַעַתְּ *thou didst know*, Jer. l. 24. In roots ending in ן, that letter will be dropped as before: נָתַתְּ *thou gavest*, Ezek. xvi. 33.

25. In many instances, particularly in the Books of Jeremiah and Ezekiel, this affix assumes the form תִּי, for תְּ, which is also a termination of the original pronoun (See Art. 145. 2. p. 161, note): as, קָרָאתִי *thou wilt call*, for קָרָאת Jer. iii. 4; שָׁמַעְתִּי *thou hast heard*, Ib. iv. 19; to which many others may be added.

On the Second Person Plural Masculine.

26. We have occasionally a *Khīrík* with the second radical letter, instead of (-): as, יִרְשׁוּתֶם, for יְרַשְׁתֶּם *ye shall possess*, Deut. iv. 1. In others (ּ): as, שְׁאֻלְתֶּם *ye asked*, 1 Sam. xii. 13; and, as before, נְתַתֶּם, for נְתַנְתֶּם *ye gave*, Jer. xxxvii. 18 (Art. 76.).

On the Second Person Plural Feminine.

27. Instead of the termination תֶּן—, we sometimes have תֶּנָּה—,

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* In some editions only.

which is also a termination peculiar to the pronoun of this person (Art. 145. 2.); הִשְׁלַכְתֶּנָּה *ye cast forth*, Amos iv. 3. This, however, is an example belonging to the *Hiphhíl* species.

On the First Person Singular, common gender.

28. A few verbs have *Khīrík* for their second vowel: as יְלַדְתִּי* *I have begotten*, Ps. ii. 7, for יָלַדְתִּי. So, שְׁאַלְתִּי* for שָׁאַלְתִּי *I asked*, 1 Sam. i. 20. Here also, as before, (Nos. 23. 24.) roots ending in ת, or ן, will reject those letters, and supply their place by *Dāgésh*.

29. In the first person plural also, roots ending in ן will cause that letter to coalesce with the נ of the pronominal suffix: as, נָתַנּוּ (for נָתַנְנוּ) *we gave*, Lam. v. 7.

30. Upon the whole, then, these are rather apparent than real anomalies. It is consistent with the analogy of this language to make certain changes in the vowels, upon the occurrence of any of the guttural letters. The concurrence of any two identical letters is also regularly expressed, by placing a *Dāgésh* in one of them, and omitting the other, provided no vowel intervene (Art. 47.). *Nún* נ likewise is regularly rejected, whenever it should receive a final *Shĕvá* (Art. 76.). Other varieties in the vowels may be accounted for, by supposing different nouns derived from the same primitive, to have been originally taken as the leading word.

31. N. B. The remarks here made on the preterite tense of the

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* But perhaps these vowels do not belong to the form פָּקַד, but פָּקֵד, or perhaps, פָּקִיד. وَرِثَ, وِرْث, is certainly the root in Arabic to which יִרְשָׁתָם must be referred; and יָלִיד *a son*, may be the root of the second, and שָׁאַל, Arab. سَائِل *a beggar*, of the third. And hence, perhaps, it is that the same root is occasionally found with different vowels. In Arabic, also, we have خَفِيَ *hiding one's self*; خَفِيَ *concealing something*; رَفَعَ *he raised*; and رَفِعَ *he was elevated, ennobled*; رَفُعَ *he had a high voice*, &c. De Sacy's Gram. Arab., vol. i. p. 119.

first species *Kal*, will apply, in a great measure, to those of all the rest.

On the Present Tense of the First Species KAL.

189. It has been remarked (Art. 182. 10.) that the leading word of this tense in *Kal* is always one or other of the Segolate nouns of the forms פְּקֹד, פֶּקֶד, or פִּקֶד. There are, however, a few examples in which פְּקוּד is the form taken, as we shall see presently. These nouns are generally abstract as to sense (Art. 152. 10.): if, then, a personal pronoun, or any abridged form of it, be affixed, we shall have a meaning something like the following: *He* (is) *a visiting; Thou* (art) *a coming*, &c., where the words *visiting* and *coming* are not used as participles but as abstract nouns, which must necessarily intimate a *present* tense. How this, as well as the preterite, tense, is used in composition, will be shewn when we come to the Syntax.

Paradigm of the Present Tense.

Form I. פְּקֹד.

SINGULAR.

Pers.	Masc.	Etymon.		Fem.	Etymon.	
3	יִפְקֹד	unknown.	*He visits*	תִּפְקֹד	unknown.	*She visits.*
2	תִּפְקֹד	אַתָּה פְּקֹד	*Thou visitest.*	תִּפְקְדִי	אַתְּי פְּקֹד	*Thou*, fem.
1	אֶפְקֹד	אֲנִי פְּקֹד	*I visit.*	אֶפְקֹד	as before.	*I*, fem.

PLURAL.

Pers.	Masc.	Etymon.		Fem.	Etymon.	
3	יִפְקְדוּ for יִפְקֹדוּ	הֵמָּה or הֵם פְּקֹד הוּ	*They visit.*	תִּפְקֹדְנָה	for פְּקֹד הֵנָּה	*They visit.*
2	תִּפְקְדוּ — תִּפְקֹדוּ	Id. אַתֶּם פְּקֹד	*You visit.*	תִּפְקֹדְנָה	אַתֶּנָּה פְּקֹד	*You visit.*
1	נִפְקֹד	נַחְנוּ פְּקֹד	*We visit.*	נִפְקֹד	as before.	*We visit.*

2. The form תִּפְקְדִי may, perhaps, stand for אַתִּי פֹּקֵד, with the י of אַתִּי transposed, as we say, *what man soever*, for *whatsoever man*, &c., in English.

3. Of יִפְקְדוּ the same may be said which has been said of others (Art. 139. 7. note). As to the ת prefixed to the feminine, what has just been said of תִּפְקְדִי must suffice. The נָה suffixed is probably a fragment of the pronoun הֵנָּה, as Jahn has observed (Gram., p. 177. Ed. 1809.). The derivations of the other forms are sufficiently obvious. See Comment on the Kafia, p. יוד-

4. *Paradigm of the Second Form* פִּקֵּד.*

SINGULAR.

Pers.	Masc.		Fem.	
3	יִשְׁכַּב	*He lies down.*	תִּשְׁכַּב	*She lies down.*
2	תִּשְׁכַּב	*Thou liest down.*	תִּשְׁכְּבִי	*Thou liest down.*
1	אֶשְׁכַּב	*I lie down.*	אֶשְׁכַּב	*I lie down.*

PLURAL.

3	יִשְׁכְּבוּ	*They lie down.*	תִּשְׁכַּבְנָה	*They lie down.*
2	תִּשְׁכְּבוּ	*You lie down.*	תִּשְׁכַּבְנָה	*You lie down.*
1	נִשְׁכַּב	*We lie down.*	נִשְׁכַּב	*We lie down.*

5. *Paradigm of the Third Form* פָּקֵד.

This form never occurs except in verbs which are subject to some defect, and then but seldom.

Example.

SINGULAR.

Pers.	Masc.		Fem.	
3	יִתֵּן for יִנְתֵּן	*He gives* (Art. 76.)	תִּתֵּן	*She gives.*
2	תִּתֵּן — תִּנְתֵּן	*Thou givest.*	תִּתְּנִי	*Thou givest.*
1	אֶתֵּן — אֶנְתֵּן		אֶתֵּן	*I give.*

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* So יִרְכַּב *he rides;* יִרְפַּד *he spreads;* יִרְבַּץ *he lies down;* יִגְדַּל *he increases*, &c. When the last letter is guttural, the final vowel is, for the most part, (-): as, יִשְׁמַע *he hears;* יִשְׁלַח *he sends;* יִגְבַּהּ *he rises, is exalted.* This also will be the case when the middle letter is guttural, just as it is with the Segolate nouns (Art. 148. 7.).

Pers.	Masc.	Fem.
	PLURAL.	
3	יִתְּנוּ *They give.*	wanting.
2	תִּתְּנוּ *Ye give.*	
1	נִתֵּן *We give.*	

6. It has been remarked (Art. 189.), that the form of פָּקַד is sometimes taken as the leading word of the present tense. The following are examples: viz. יִשְׁפְּטוּ *they judge*, Exod. xviii. 26; תִּשְׁמֹר *it* (fem.) *preserves*, or *keeps*, Prov. xiv. 3; תַּעֲבֹרִי *pass thou over* (fem.), Ruth ii. 8: אָנוּשָׁה (for אֲאֻנְשָׁה Art. 72.) *I am mortally pained*, Ps. lxix. 21.

7. Of these forms, the first פָּקַד is the most generally used in *Kal*; and, for the most part, it has a transitive signification. פָּקֵד occurs but seldom, and is mostly intransitive. פָּקֹד is found in defective verbs only; as, אָמַר or אֹמַר, יֹאמַר or יֹאמֶר, יָשַׁב, יָגֹלָּה, &c.

8. In all cases in which the terminating vowel is perfect and regularly accompanied by an accent, upon the accent's being withdrawn (which always takes place when the verb is joined with any other word by *Makkáph*, &c.), such final vowel will be changed for its correspondent *imperfect one* (Art. 119. 3. &c.): as, אֶשְׁמְרֶ֫נּוּ *I will keep for him*, Ps. lxxxix. 29; אֶתְמְכֶ֫נּוּ *I will sustain him*, Is. xlii. 1, for אֶשְׁמַר and אֶתְמְכָה respectively.*

9. The same verb is sometimes found to occur in more than one of these forms; as, יִשְׁבָּת *he rests*, Gen. ii. 2; and תִּשְׁבַּת *it rests*, Neh. vi. 3; לֹא אֶחְפַּץ *I am not willing*, Ezek. xviii. 32; and יֶחְפָּץ

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* It is a curious fact that the tense corresponding to this in the Arabic verbs, is subject to a variation of ending, similar to that of the nouns, i.e. its terminations will answer to those of the nominative or objective cases. This tense they term مضارع *alike*, because it is said *to be like the noun*. In a few instances, indeed, it has the ا of the accusative; as, لَنَسْفَعًا *we will surely draw*, &c. In others we have an additional ن, ן, as in the nouns of excess (Art. 168): as, يَنْصُرْنَ *he will surely assist*: but of this more in the Syntax.

he will approve, Ps. xxxvii. 23; יִטְרֹף *he will tear*, Ps. vii. 3; and יִטְרָף Gen. xlix. 27. To which many others may be added. (See the Mikhlol of D. Kimkhi, fol. ב, verso.) This may be accounted for by supposing, that the Segolate noun corresponding to both these forms was once in use.

10. When however any paragogic letter is added, this distinctive vowel, be what it may, disappears (as it is the case with some of the Segolate nouns): as, אֶשְׁמְרָה, not אֶשְׁמֹרָה *I will keep*, Ps. xxxix. 2; אֶשְׁכְּבָה, not אֶשְׁכָּבָה *I will lie down*, Ps. iv. 9; אַהַרְגָה *I will kill*, not אַהֲרֹגָה Gen. xxvii. 41. In the last case, the substitute of *Shĕvá* is resolved by Art. 106. 2.

11. In a few instances the letter ו is still retained, which was perhaps formerly a *mater lectionis:* i. e. was used instead of the vowel וֹ *Khōlém:* as, אֶשְׁקוֹטָה *I rest*, Isa. xviii. 4; אֶשְׁקוֹלָה *I weigh*, Ezra. viii. 25. In which cases the קְרִי, or marginal reading, generally gives the more usual form. This ו, however, is mostly omitted, and *Kāméts Khātéf* then found to supply the place of the rejected *Khōlém* (see Art. 152. 3.): as, אֶפְשָׁעָה *I step*, Isa. xxvii. 4; אֶשְׁמָעָה *I hear*, Dan. viii. 13; תִּשְׁחָדִי *thou bribest*, Ezek. xvi. 33. In some copies, however, we have (:) *Shĕvá* only in most of these cases.

12. With the third person plural masculine we sometimes have an additional paragogic ן, supplied; as, יִשְׁמְעוּן *they will hear*, Exod. iv. 9. Sometimes the preceding vowel is perfect: as, יִשְׁאָלוּן *they will ask*, Josh. iv. 6; יִקְצֹרוּן *they will reap*, Ruth ii. 9. (See Art. 175. 17.) Of this more will be said in the Syntax.

13. When the first radical letter happens to be a guttural, the substitute of *Shĕvá* will be resolved into its cognate imperfect vowel: as, יֶאֱרְכוּ *they will extend* (for יֵאֲרְכוּ, by analogy יֶחֱזְקוּ, see Art. 106. 2.).

14. In the feminine we have תִּשְׁכַּבְנָה, for תִּשְׁכְּבְנָה, by Art. 175. 20, &c., Ezek. xvii. 23. The final ה is sometimes omitted by apocope, by Art. 73. 2., of which more will be said hereafter.

15. The abbreviated pronouns are regularly prefixed to the present tense, in every species, with *Shĕvá* (:): as, יִפְקֹד; but here, as two *Shĕvás* cannot concur at the commencement of a word, the first is changed to (ִ), (ֶ), or (ֳ) as circumstances may require, (Art. 106., &c.): as, יִפְקֹד, יֶאֱרֹךְ, אֶפְקֹד, &c. Where, however, no such necessity exists, *Shĕvá* remains, as it does with the particles ל, כ, ב, Art. 174. &c.): as in יִפְקֹד, נִפְקֹד, מִפְקֹד, &c.

16. The principles, therefore, by which the vowels both of the verbs and nouns are regulated, are precisely the same. This is also true of the letters, as well as of the forms of words: for these, as we have already seen, are such as the nature of the several cases seems to require.

Of the Infinitives and Imperatives.

190. It is difficult to say which of these two ought to take the precedence, since both present the same form: but, as that which has been termed the imperative is sometimes found conjugated with one or other of the pronouns, the Infinitive has usually been placed first, as exhibiting the more simple form of the verb.

2. It is now generally allowed that the Infinitive (as it has been termed) is nothing more than a Verbal noun, having either an active, neuter, or passive, signification: as, פָּקֹוד, and in construction, פְּקֹוד *a visiting, visitatio,* or the like, the acceptation of which may be either active or passive, (see p. 89. note); and, שְׁכַב *lying down,* which is neuter.

3. Any of these words according to Schroeder, when pronounced with some emphasis, will become imperative in signification: as, פָּקֹוד or פְּקֹוד *inspicere*, i. e. "*inspice,* vel *inspicite.*" So, continues he, "Ab initio nullum discrimen habuit numeri et generis: e. g. שְׁמָוֹעַ *audire!* non tantum pro *audi,* sed et pro *audite,* Deut. i. 16; צָרֹור *infestare!* pro *infestate,* Num. xxv. 17, &c.

4. We may now come to the forms, and other particulars, connected with this species of words.

5. The forms of the Infinitives are various, and may be either primitive or augmented, according to the sense intended by the writer. We shall, at present, notice only the primitive forms, reserving the others till we come to treat on the augmented species of the conjugation.

Forms of the Infinitive or Verbal Noun, belonging to the First Species of the Conjugation KAL.

6. פְּקוֹד, constr. פִּקְדִ* is the most frequent; פֶּקֶד, פָּקוּד, פִּקֵּד, פִּקֻּד, and פִּקְדָה are more rare. These forms are peculiar to the masculine gender. The following are feminine; פְּקֻדָּה, פִּקְדָה, פַּקֻּדָה, פְּקֻדָּה, פְּקֻדָּה, פְּקֻדָּה, פִּקֻּדָה, פְּקֻדָּת, פִּקְדָּת or פְּקִדָּת, &c. These all, excepting the first three, masc. and fem., are of the forms of the Segolate nouns (Artt. 148. 149, &c.); and, as these nouns are generally abstracts (Art. 152. 10.), they are well suited for the functions which they here perform.

7. These, when in conjunction with any of the particles בכלם, will afford a sense similar to that of the Gerunds in Latin: as, בִּפְקֹד *in visiting*; לִפְקֹד *for visiting*; כִּפְקֹד *according to the visiting*; מִפְּקֹד *from*, or *by, the visiting*. In which cases, the form proper for construction is necessarily taken, on account of the following context.

8. In like manner with the pronouns, פָּקְדִי *my visiting*; פָּקְדְךָ *thy visiting*, &c. in which פִּקְדִ is preferred.† We have, however, אֲכָלְכֶם *your eating*, אֲמָרְכֶם *your saying*, &c., of the form פְּקֹד, as well as the other forms.

9. When the terminating vowel (וֹ of פְּקֹד) happens to lose the

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* Of this form in the nouns is גָּדוֹל, constr. גְּדוֹל, רָחוֹק, רְחוֹק, קָרוֹב, which imply *habit, custom*, &c., and occasionally have an abstract signification.

† The nouns equivalent to these in Arabic are subject to the same laws; and they are occasionally found in the plural number, which never occurs in Hebrew. In the last instance, (No. 8.) Grammarians have thought, that a transposition of the *o* has taken place, supposing פִּקְדִ to have been the original form. But, as פָּקְדָה is regularly the feminine form of פָּקְדִ, I do not see why פָּקְדִי may not be derived from the same form, particularly as these forms are in use.

accent, it becomes imperfect as in the nouns: as, מְלָךְ־מֶלֶךְ *a king's reigning*, Gen. xxxvi. 31. In one instance we have an additional ׳ inserted: as, לְדָרְיוֹשׁ הַדָּבָר *for investigating the matter*, Ezra x. 16.

10. Buxtorf* thinks, that, in the phrases לְמָשְׁחָה *for anointing*, Exod. xxix. 29; לְגָבְהָה *for elevating*, Zeph. iii. 11; לְחָמְלָה *for using patience*, Ezek. xvi. 5, the *o* has been transposed, on account of the additional paragogic ה. But the truth of this is doubtful: First, because ה is here not paragogic but feminine, as the situation of the accent is sufficient to shew. In the next place, it is not necessary to suppose that the *o* is transposed, for reasons just given (No. 8, note); and hence we have, in the very next example adduced by him, לְרָחֳקָה *for removing far away*, Ezek. viii. 6, where the *o* is not transposed, but remains in its original situation.

11. Again, the other examples which he gives, viz. פִּשְׁמַעְתָּו, פִּקָּרַבְתָּם shew, beyond all doubt, that the ת above mentioned is of the feminine gender, but not paragogic. Other examples are, שְׁחַטְתָּה *slaying*, Hos. v. 2; שְׁאֵלָה *asking*, Isa. vii, 11; יִרְאָה *fearing*, Deut. iv. 10. These, however, Buxtorf confesses after all, are feminine forms of the Infinitive, which the Jewish Grammarians term Verbal Nouns.

12. It will be difficult, perhaps, and certainly unnecessary, to lay down rules for the use of the other forms. The Student may note them down as they occur. We shall merely remark, that cases will happen here, as in the Arabic, in which it will be extremely difficult to say, whether a noun is to be referred to this class, or to that of the participles: and further, that in some the very same word will occasionally be found in situations suitable to both.

On the Imperative belonging to the First Species.

191. This is usually of the form פְּקֹד or פָּקֵד *visit*, for the second person singular masculine; פִּקְדִי, for the same feminine; פִּקְדוּ, masc. and פִּקְדְנָה or פָּקֵדְנָה, fem. for the same person plural. In which will be perceived some

* Thes. Gram. lib. i. c. xiii.

of the fragments of the pronouns as already mentioned (Art. 188.).

2. It has already been remarked, that the form פְּקֹד is sometimes used for both numbers and genders (Art. 190. 3.).

3. As the Imperative is generally formed on the same word with the Infinitive, it will occasionally be found with the feminine termination ־ָה, as also with the same vowels: as, שָׁמְרָה *keep*,* Ps. xxv. 20; זָכְרָה *remember*, 2 Chron. vi. 42. *Khōlém* remains unchanged in זָעֲמָה *vilify, curse*, Num. xxiii. 7. Judg. xix. 5, we have סְעָד *support* (from the form סְעַד), and v. 8, סְעָדִי with *Makkáph* (from סְעַד): and, 1 Kings xiii. 7, סָעֲדָה (from סְעַד) with the paragogic letter ־ָה, whence it should seem, that each of these forms of the verbal noun was once in use.

4. שְׁכַב *lie down*, of the form פְּקַד; will, upon receiving the feminine termination, lose (-), and then change the first (:) into *Khīrík*: as, שִׁכְבָה. Upon the same principle, the *o* of פְּקֹד is generally rejected: as in פִּקְדִי, פִּקְדוּ, &c., as above (Art. 189. 10.). In נְצָרָה *keep*, Ps. cxli. 3, we have either an euphonic or an intensive *Dāgésh*.

5. Of the form פִּקְדִי, חָרְבוּ *destroy ye*, Jer. ii. 12; מָשְׁכוּ *draw ye*, Ezek. xxxii. 20; שָׁדְדוּ *lay ye waste*, Jer. xlix. 28, are instances. So מָלְכִי *reign thou*, fem., Judg. ix. 10; צָעֲקִי *cry thou*, Jer. xxii. 20; (the medial ר has been added on account of the accent's being drawn back, Art 120. 7.); so חָרְבִי *make thou dry*, Is. xliv. 27.

6. When a guttural is the first letter of the root, (ֲ) is taken instead of *Khīrík* (ִ), whenever any *asyllabic* augment is affixed to the word: as, חֲשִׂפִי *make thou bare*, fem., Isa. xlvii. 2; אֲחֲזִי *take thou*, fem., Ruth iii. 15.

7. סָמְכִי *divine thou*, 1 Sam. xxviii. 8, takes a substitute of *Shĕvá* with the second radical letter, upon the principle of assimilation, noticed Art. 108, for סָמְכִי. This is sometimes found to take place in the present tense also.

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* See Ps. cxli. 3, where this word is used as a noun; unless, indeed, we construe the former word שִׂימָה with it: thus, שִׂימָה שָׁמְרָה *place, keep*, i. e. keep constantly. But much reliance cannot be placed upon the accents.

8. The feminine plural will occasionally suffer apocope; as, שִׁמַּעְנָה Gen. iv. 23, for שִׁמַּעְנָּה *hear ye*, which will also happen occasionally in the present tense, as will be seen hereafter.

On the Participles.

192. We now come to that species of words which have been termed Participles, and have accordingly been classed with the verbs as such, contrary perhaps to every principle of Hebrew Grammar. The fact is, these are nothing more than attributives of one form or other, into the etymology of which nothing having the least possible connection with tense has ever entered. Nor is the force usually ascribed to these words, exclusively applicable to nouns of their forms: חָכָם *wise*, רָחוֹק *distant*, גָּדֵל *growing*, being just as much participles as פּוֹקֵד, masc., פּוֹקֶדֶת and פּוֹקְדָה fem. *visiting*, or פָּקוּד, masc., פְּקוּדָה, fem. *visited*, can possibly be; to which a very large number of other forms may be added. The truth appears to be, that all these nouns, together with those conjugated as verbs (which, indeed, is occasionally the case with some of these), are to be regulated in tense by other considerations, as will be shewn hereafter.

2. It is curious enough to remark, that Simonis has, in his Arcanum Formarum, assigned a whole section to words of the form usually ascribed to the first participle, in which they occur as *agents*, without the least reference whatever to tense. Yet, in one of his notes he says,* "Exinde vero non sequitur, omnia *Participia* mera esse Nomina, quod contendit PAGNINUS in *Institut.* Hebr., p. 229. If by this he means, that these words may occasionally be construed as participles, perhaps no one will object; but, if he contends, that they are not mere attributives, I believe he will contend for a position which will not admit of proof.

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* P. 601.

LECTURE XI.

193. Having dwelt thus much on the first species of the Hebrew Conjugation, which is indeed the model, and contains the principles upon which all the rest are formed, we may now proceed to give the others, with such notes as shall seem necessary.

Paradigm of the Second Species, or Objective Form of the First, usually termed NIPHHAL. נִפְעַל.

PRETERITE TENSE.

SINGULAR NUMBER.

Pers.	Masc.		Fem.	
3	נִפְקַד	*He became visited.*	נִפְקְדָה	*She became visited.*
2	נִפְקַדְתָּ	*Thou becamest visited.*	נִפְקַדְתְּ	*Thou becamest visited.*
1	נִפְקַדְתִּי	*I became visited.*	נִפְקַדְתִּי	*I became visited.*

PLURAL NUMBER.

3	נִפְקְדוּ	*They became visited.*	נִפְקְדוּ	*They became visited.*
2	נִפְקַדְתֶּם	*Ye became visited.*	נִפְקַדְתֶּן	*Ye became visited.*
1	נִפְקַדְנוּ	*We became visited.*	נִפְקַדְנוּ	*We became visited.*

PRESENT TENSE.

SINGULAR NUMBER.

3	יִפָּקֵד	*He becomes visited.*	תִּפָּקֵד	*She becomes visited.*
2	תִּפָּקֵד	*Thou becomest visited.*	תִּפָּקְדִי	*Thou becomest visited.*
1	אֶפָּקֵד	*I become visited.*	אֶפָּקֵד	*I become visited.*

PLURAL NUMBER.

3	יִפָּקְדוּ	*They become visited.*	תִּפָּקַדְנָה	*They become visited.*
2	תִּפָּקְדוּ	*Ye become visited.*	תִּפָּקַדְנָה	*Ye become visited.*
1	נִפָּקֵד	*We become visited.*	נִפָּקֵד	*We become visited.*

IMPERATIVE.

SINGULAR.

	Masc.		Fem.	
2	הִפָּקֵד	*Be thou visited.*	הִפָּקְדִי	*Be thou visited.*

PLURAL.

2	הִפָּקְדוּ	*Be ye visited.*	הִפָּקֵדְנָה	*Be ye visited.*

Forms of the INFINITIVE, *or Abstract Verbal Noun.*

הִפָּקֵד, נִפָּקֵד, נִפְקֹד, הִפָּקֵד, הִפָּקֹד, and הִפָּקֹד *being visited, &c.*

PARTICIPLES *(usually), rather* VERBAL CONCRETE NOUNS.

SINGULAR.

נִפְקָד or נִפְקוֹד	נִפְקֶדֶת and נִפְקָדָה *Visited, &c.*

PLURAL.

נִפְקָדִים	נִפְקָדוֹת *Ib.*

2. We have here given the Infinitives, Participles, &c. as usually found in the Paradigm, as we shall in all the other Species; not because we believe this arrangement to be the best, but because we would depart as little as may be from the usual methods; and, because we may in this way familiarize the mind of the Learner with the several forms of these nouns.

3. The sense afforded by this species is mostly *objective;* sometimes, however, it is *subjective:* as, נִלְחַם *he fought;* נִשְׁבַּע *he swore;* נִשְׁעַן *he reclined;* נִשְׁפַּט *he contended;* where co-operation seems rather to be implied: at others it is reflective: as, נִשְׁמַר *watching one's self;* נִשְׁאַל *asking for self;* and at others, its force may be expressed in English, by using, *may, can, must, ought,* or the like. See Gen. vi. 21; xvi. 10; xx. 9. All of which may be very well comprehended in the compound form of this word, when regulated by the circumstances mentioned in the context. See Art. 157. 18. 20.

On the Preterite Tense.

4. When the primitive word happens to begin with a guttural letter, the vowel accompanying נ may be either (ֵ) or (ֶ), but not (ֹ): as, נֶחְשַׁב *accounted*, Num. xviii. 27; נֶאֱמַר *said*, Dan. viii. 26; נֶהְפַּךְ *overturned*, Esth. ix. 1; נֶחְתַּם *sealed*, Ib. viii. 8; נֶעְתַּר *placated*, 1 Chron. v. 20; where we have the form פֻּקַּד or פֻּקָּד, instead of פֻּקַּד. So נְמוֹל and נְמוּלֹה *circumcised*, Gen. xvii. 27, for נִמּוֹל (Art. 76.). In one instance נ seems to have been affixed to one of the augmented forms נִכַּפֵּר *it shall expiate*, Deut. xxi. 8, for נִתְכַּפֵּר, in full נִהְתְּכַפֵּר (Art. 83. 1.), grounded on the form הִתְפַּקֵּד.

5. In נֶאֱשְׁאַר *left*, Ezek. ix. 8, the additional word forming this species (see Art. 157. 18.) seems here to be given more at length than usual. Buxtorf thinks that we have here a form compounded of both tenses, than which nothing can be more unlikely.* For נ— ת in נִפְקְדָה we sometimes have the Chaldee ת, as in *Kal* (Art. 188. 16.); as, נִשְׁכַּחַת *forgotten*, Is. xxiii. 15.

6. נִגְאֲלוּ *they were polluted*, Lam. iv. 14, on the form פֻּקַּד, probably from גּוֹאֵל *an avenger*. Of the same form is נֹאחֲזוּ *they shall be possessed of*, Num. xxxii. 30. In the word נֶאְדָּרִי Exod. xv. 6, we have perhaps an abbreviated form for נֶאְדָּרָה הָיָא *it is become glorious*, the preceding word, יָמִין, being regularly of the feminine gender. This, therefore, need not be considered as anomalous, in any other point of view.

On the Present Tense, Imperative, &c.

7. The leading form mostly taken for this tense is פָּקֵד, and sometimes the feminine form פְּקֵדָה; פָּקֹד and פָּקַד are also found, as in *Kal:* but, פָּקֹד is used only with the Infinitive or verbal noun, examples of each of which will presently be given.

8. The א of the first person singular is sometimes regularly prefixed with (ֹ); as, אִדְּרֹשׁ *I am enquired of*, Ezek. xiv. 3; אִשָּׁבַע *I swear*, Gen. xxi. 24. Also with the feminine form; as, אִמָּלְטָה *I escape*, Ib. xix. 20; אִכָּבְדָה *I am honoured*, Exod. xiv. 17; and

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* Thes. Gram., lib. i. c. xiv. ad particip. *Niphhál.*

אֶפְכְּךָ Hag. i. 8, where the ה seems to have been lost, as in other instances (Art. 72, &c.), in most of which, however, it is restored in the marginal reading.

9. For תִּפָּקֵד, we have תִּשָּׁבֵר *thou wilt* be broken*, Ezek. xxxii. 28. So יֶאֱבַשׁ *he was infirm*, 2 Sam. xii. 15; יֻפַּשׁ *he was refreshed*, Exod. xxxi. 17; יֻגְמַל *he was weaned*, Gen. xxi. 8; יֵאָמֵר *it was said*, Josh. ii. 2. So also, תִּזָּכְרֶנָּה *they shall be commemorated*, Isa. lxv. 17; תֵּאָכֵלְנָה *they shall be eaten up*, Jer. xxiv. 2, to which many more may be added.

10. To the plural יִפָּקְדוּ a paragogic וֹ is often added as in *Kal*: as, יִכָּרְתוּן *they shall be cut off*, Ps. xxxvii. 9, &c.

11. We have in the Imperative, נִקָּבְצוּ *assemble yourselves*, Joel iv. 11, for הִקָּבְצוּ, which seems to be grounded on the form פֻּקַד or פָּקֵד, if it is not the preterite used as an imperative.

12. Whenever here, as in other instances, the first letter of the root is such as to be incapable of receiving *Dāgésh forte*, the preceding vowel is necessarily made *perfect*, as in יֵאָבֵשׁ &c. above given (No. 9.).

13. In the Infinitive we have הֵאָכֵל *eating*, Levit. vii. 18; הִנָּתוֹן *giving*, Jer. xxxii. 4. And with נ for the first letter, נִלְחֹם *fighting together*, Judg. xi. 25; נִשְׁאֹל *requesting*, 1 Sam. xx. 28; נִכְסֹף *desiring*, Gen. xxxi. 30; נִשְׁלֹחַ *sending*, Esth. iii. 13; נִגּוֹף, for נִנְגּוֹף *striking*, Judg. xx. 39, grounded on the form פֻּקּוֹד or פְּקוֹד. To these may be referred הִנָּדֹף (by Art. 76.), for הִתָּדֹף or הִדָּדֹף *propelling*, Ps. lxviii. 3. We also have אִדָּרוֹשׁ *enquiring*, Ezek. xiv. 3, of the same form, with א instead of ה prefixed, the letter usually taken by the Chaldees and Syrians.

14. The *Dāgésh forte*, found in the first radical letter in these verbs, is merely compensative for the characteristic נ which has been rejected according to rule (Art. 76.).

15. The noun given here as a participle, has, in a few instances, (··) instead of (ֶ): as, נוֹקְשִׁים, (for נוֹקְשֵׁי, form נַפֵּקֵד Art. 87. 1.) *taken in a net*, Ps. ix. 17. Alting† is of opinion, that the plurals נְבִיאִים *persons prophesying*, 1 Sam. xix. 20, Jer. xiv. 15, Ezek.

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* Reasons for translating this present tense by a future will be given in the Syntax.

† Sect. vii. §. 119. de verbo perfecto.

xiii. 16; נֶחְבְּאִים *hidden*, Josh. x. 17; נִטְמְאִים *polluted*, Ezek. xx. 30, 31; נִמְצְאִים *found*, Esth. i. 5, iv. 16, 1 Sam. xiii. 15, and some others, are formed on the measure נִפְקָד. But this is by no means necessary. The (ִ) of the singular is, it is true, mostly found with the second radical: as, נִבְּאִים, but then, this vowel is not *immutable*, and may become (ֵ) for the mere sake of euphony, which is perhaps the case in all these instances.

194. *Paradigm of the Conjugation of a Verb of the Third Species*, PIHḤEL.

PRETERITE TENSE.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
3	פִּקֵּד	פִּקְּדָה	פִּקְּדוּ	פִּקַּדְנָה
2	פִּקַּדְתָּ	פִּקַּדְתְּ	פִּקַּדְתֶּם	פִּקַּדְתֶּן
1	פִּקַּדְתִּי	פִּקַּדְתִּי	פִּקַּדְנוּ	פִּקַּדְנוּ

PRESENT TENSE.

	Singular.		Plural.	
3	יְפַקֵּד	תְּפַקֵּד	יְפַקְּדוּ	תְּפַקַּדְנָה
2	תְּפַקֵּד	תְּפַקְּדִי	תְּפַקְּדוּ	תְּפַקַּדְנָה
1	אֲפַקֵּד	אֲפַקֵּד	נְפַקֵּד	נְפַקֵּד

IMPERATIVE.

	Singular.		Plural.	
2	פַּקֵּד	פַּקְּדִי	פַּקְּדוּ	פַּקֵּדְנָה

INFINITIVE, *or* VERBAL NOUN.

Masc. Form.	Fem. Forms.
פַּקֵּד	פִּקָּדוֹת, פִּקֻּדֹת, פִּקְּדָה

PARTICIPLES, *or* CONCRETE VERBAL NOUNS.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
מְפַקֵּד	מְפַקְּדָה or מְפֻקֶּדֶת	מְפַקְּדִים	מְפֻקָּדוֹת

Objective Voice of the same, which is termed the Fourth Species, or PŪḤAL.

PRETERITE TENSE.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
3	פֻּקַד	פֻּקְדָה	פֻּקְדוּ	פֻּקַדְנָה
2	פֻּקַדְתָּ	פֻּקַדְתְּ	פֻּקַדְתֶּם	פֻּקַדְתֶּן
1	פֻּקַדְתִּי	פֻּקַדְתִּי	פֻּקַדְנוּ	פֻּקַדְנוּ

PRESENT TENSE.

	Singular.		Plural.	
3	יְפֻקַּד	תְּפֻקַּד	יְפֻקְּדוּ	תְּפֻקַּדְנָה
2	תְּפֻקַּד	תְּפֻקְּדִי	תְּפֻקְּדוּ	תְּפֻקַּדְנָה
1	אֲפֻקַּד	אֲפֻקַּד	נְפֻקַּד	נְפֻקַּד

IMPERATIVE.

	Singular.		Plural.	
2	פֻּקַּד	פֻּקְּדִי	פֻּקְּדוּ	פֻּקַּדְנָה

INFINITIVE, *or* Verbal Noun.

פֻּקֹּד

PARTICIPLES, *or* Concrete Verbal Nouns.

Singular.		Plural.	
מְפֻקָּד	מְפֻקָּדָה or מְפֻקֶּדֶת	מְפֻקָּדִים	מְפֻקָּדוֹת

On the Persons &c. of the Third Species PIḤEL.

2. Whenever the last radical letter happens to be one of the gutturals, or ר, (-) *Páthakh* will be the terminating vowel; פִּקֵּד will, therefore, be the measure in such cases: as, שִׁבַּר *he broke*, Ps. cvii. 16; בִּלַּע *he swallowed*, Is. xxv. 8; שִׁלַּח *he sent*, Exod.

ix. 7, &c. &c. Also when followed by *Makkáph;* as, לְמַד־דַּעַת *he taught knowledge,* Eccl. xii. 9.

3. In a few instances (ֶ) is the terminating vowel: as, דִּבֶּר *he said;* כִּבֶּס *he washed;* כִּפֶּר *he expiated.*

4. When any letter incapable of receiving *Dāgésh* is the medial letter of the root, a compensation is made by changing the preceding *imperfect* vowel to its corresponding *perfect* one: as, מֵאֵן *he refused,* for מֹאֵן. So בֵּרַךְ *he blessed;* and, in the participle מְבָרֵךְ *blessing;* מְתָאֵב *detesting,* &c.; בֵּאַר *he explained;* אֵחַר *he delayed* (Art. 109.). In a few instances (ֹ) *Khīrík* remains without any apparent compensation: as, בִּעֵר *he destroyed,* 1 Kings xxii. 47; נִאֵץ *he vexed,* Ps. x. 3; לִהַט *he inflamed,* Mal. iii. 19; נִחַם *he consoled,* Is. xlix. 13; אֶחֱרוּ *they delayed,* Judg. v. 28, where א occurs with *Sēgól.* So, in the Participles; מְפַחֵד *fearing,* Prov. xxviii. 14; מְנַהֵל *leading,* Is. li. 18, &c. In all which cases *Dāgésh* is said to be *implied* (Art. 109.).

5. When the accent is drawn back in the feminine (פְּקֻדָּה) the characteristic vowel (ָ) returns: as, לְחֻכָּה *it licked,* 1 Kings xviii. 38; לְקֻטָה *she gleaned,* Ruth ii. 18, &c. (Art. 119. 11.).

6. In some instances *Dāgésh forte* is omitted when the letter is capable of receiving it: as, שְׁלֻחָה *she sent,* Ezek. xvii. 7; שְׁלֻחוּ *they sent,* Ps. lxxiv. 7. So, חַלְלוּ *passim,* for הַלְלוּ *praise ye.* See Art. 113.

7. We have in the participle מַלְּכֵנוּ *our teacher,* Job xxxv. 11, for מְאַלְּפֵנוּ, by Art. 73. And, Jer. xv. 10, מְקַלְלֻנִי *cursing me,* but in the margin, מְקַלְלֵנִי, which is probably the true reading, giving the participle or concrete verbal noun, written like a verb, with the fragment of the first personal pronoun. See p. 186, note.

8. In the participle of the feminine gender, (ָ) occasionally remains: as, מְשַׁכֶּלֶת *causing abortion,* Exod. xxiii. 26; we also have מְשַׁכֶּרֶת *inebriating,* Jer. li. 7; and without *Dāgésh,* מְנָאֶפֶת (for מְנַאֶפֶת) *committing adultery,* Prov. xxx. 20; and by contraction, מְשָׁרֶתֶת (for מְשָׁרֶרֶתֶת) *ministering,* 1 Kings i. 15 (Art. 77.).

9. For the particular force of this species, see Art. 154. 7—9.

On the Objective Voice, or Fourth Species, Pūḥal.

10. We sometimes have (ֻ) *Khātúph* in this species instead of (ֹ), e. g. בֻּרַת *it was cut,* Ezek. xvi. 4; where it should be

observed, that ר receives *Dāgésh*, contrary to the usual practice: שָׁדְדָה *it is destroyed*, Nah. iii. 7. So also the participial noun מְאָדָּם *made red*, Ib. ii. 4; and, in the plural number, מְאָדָּמִים,* Exod. xxv. 5.

11. In many instances, the *Dāgésh* is implied (Art. 109.); as, רָחָץ *washed*, Prov. xxx. 12; רֻחָמָה *object of mercy*, fem., Hos. i. 6. The *Kāméts* found here in the penultima is on account of the pause-accent (Art. 120. 4.). So, נֻחָמָה *consoled*, Is. liv. 11.

12. When *Dāgésh* is neither *written* nor *implied*, the preceding vowel is necessarily made *perfect*; as, חָלָל *slain*, Is. xxvii. 7; טָרָף *torn*, Gen. xliv. 28; פָּרַשׁ *declared, revealed*, Num. xv. 34; סֹעָרָה *agitated*, (as with a whirlwind,) Is. liv. 11. In all which cases the correspondence of the vowels is oblique (Art. 96. 2.).

13. In some instances the correspondence is direct; as, יוּלַד *born*, Judg. xiii. 8; יוּקָשִׁים *taken in a net*, Eccles. ix. 12: מוּעָדֶת *out of joint*, Prov. xxv. 19. In the first two examples *Dāgésh* is perhaps euphonic; in the last, *Kāméts* is put for *Sēgól* on account of the pause (Art. 120. 4.). In Jer. xxii. 23, we have this participial noun, with several others, so combined with the feminine pronoun of the second person singular, as to have given considerable uneasiness to the Grammarians: the passage is,—

יֹשֶׁבְתִּי בַּלְּבָנוֹן מְקֻנַּנְתִּי בָּאֲרָזִים מַה־נֶּחְנַתְתִּי בְּבוֹא־לָךְ חֲבָלִים

Thou (who) *dwellest in the Libanus—art nestled in the cedars—how shalt thou be consoled when pains come upon thee?*

Here יֹשֶׁבְתִּי is put for יֹשֵׁב אַתְּי, מְקֻנַּנְתִּי for מְקֻנָּן אַתְּי, and נֶחְנַתְתִּי for נֻחַן אַתְּי. In all which cases, we have nothing more than the feminine form of the pronoun in conjunction with a participial, or verbal concrete, noun. In the example מְקֻנַּנְתִּי, Rabbi Jona was of opinion, according to Buxtorf, that some of the vowels only had been retrenched; by which he probably meant, that the pronoun was added, some abbreviation being first made (See p. 176, note.)

14. In a few instances we have a substitute of *Shĕvá*, where

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* In some editions, and as cited by Buxtorf, this word is written מְאֻדָּם and מְאֻדָּמִים, with *Kāméts Khātéf* under א, which is contrary to the first principles of Hebrew syllabication. They are thus also cited by Kimkhi, in the *Mikhlol*, from which Buxtorf probably took his examples.

analogy requires the *Shĕvá*, which seems to have been introduced merely for the sake of euphony: as, לָקֳחָה *taken*, Gen. ii. 23; תְּבֻקְשִׁי *thou shalt be sought*, Ezek. xxvi. 21 (Art. 106. 5.).

15. For the particular force of this Species, see Art. 154. 7—15. 16.

195. *Paradigm of the Conjugation of the Fifth and Sixth Species*, i. e. *in both the Subjective and Objective Voices*, HIPHHIL *and* HOPHḤAL.

PRETERITE TENSE.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	הִפְקִיד	הִפְקִידָה	הָפְקִידוּ	הִפְקִידוּ
2	הִפְקַדְתָּ	הִפְקַדְתְּ	הִפְקַדְתֶּם	הִפְקַדְתֶּן
1	הִפְקַדְתִּי	הִפְקַדְתִּי	הִפְקַדְנוּ	הִפְקַדְנוּ

PRESENT TENSE.

	SINGULAR.		PLURAL.	
3	יַפְקִיד	תַּפְקִיד	יַפְקִידוּ	תַּפְקֵדְנָה
2	תַּפְקִיד	תַּפְקִידִי	תַּפְקִידוּ	תַּפְקֵדְנָה
1	אַפְקִיד	אַפְקִיד	נַפְקִיד	נַפְקִיד

IMPERATIVE.

	SINGULAR.		PLURAL.	
2	הַפְקֵד	הַפְקִידִי	הַפְקִידוּ	הַפְקֵדְנָה

INFINITIVE, *or* ABSTRACT VERBAL NOUN.

Masc. Forms.	Fem. Forms.
הַפְקֵד or הַפְקִיד	הַפְקֵדוּת, הַפְקֵדָה, הַפְקֵדֶת

PARTICIPIAL, *or* CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
מַפְקִיד	מַפְקִידָה or מַפְקֵדֶת	מַפְקִידִים	מַפְקִידוֹת

Objective Voice, HOPHHAL.

PRETERITE TENSE.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	הָפְקַד	הָפְקְדָה	הָפְקְדוּ	הָפְקַדְנָה
2	הָפְקַדְתָּ	הָפְקַדְתְּ	הָפְקַדְתֶּם	הָפְקַדְתֶּן
1	הָפְקַדְתִּי	הָפְקַדְתִּי	הָפְקַדְנוּ	הָפְקַדְנוּ

PRESENT TENSE.

	SINGULAR.		PLURAL.	
3	יָפְקַד	תָּפְקַד	יָפְקְדוּ	תָּפְקַדְנָה
2	תָּפְקַד	תָּפְקְדִי	תָּפְקְדוּ	תָּפְקַדְנָה
1	אָפְקַד	אָפְקַד	נָפְקַד	נָפְקַד

IMPERATIVE.

	SINGULAR.		PLURAL.	
2	הָפְקַד	הָפְקְדִי	הָפְקְדוּ	הָפְקַדְנָה

INFINITIVE.

הָפְקַד, הָפְקֵד, or הָפְקֹד

PARTICIPIAL, *or* CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
מָפְקַד	מָפְקֶדֶת מָפְקֶדֶת	מָפְקָדִים	מָפְקָדוֹת

On the Active Voice.

2. The characteristic ה of this species occurs also with (ֲ), (ֱ), or (ֳ), but this happens only when a guttural letter follows: as, הֶאֱמִין *he believed,* Gen. xlv. 26; הֶעֱמִיד *he caused to stand,* Lev. xiv. 11; חֶאֱמַרְתָּ *thou hast professed,* Deut. xxvi. 17; חֶעֱבַרְתָּ *thou hast caused to pass over,* Josh. vii. 7. We also have הַעֲבַרְתָּ Exod.

xiii. 12, and חֶעֱבַרְתִּי Zech. iii. 4, &c. And with (:) under the guttural in הֶחָתִים *it is obstructed*, Lev. xv. 3.

3. In one instance we have (·) with the middle radical letter: as, חִשְׁאִלְתִּיהוּ *I have requested him*, 1 Sam. i. 28. See the notes on *Kal* (Art. 188. 28.).

4. On the word חֶחְדַּלְתִּי *shall I leave?* Judg. ix. 9, 11, 13, much has been written, but perhaps not very conclusively. Let us endeavour to analyze it. It will be seen by turning to the lexicons, that חְדַל is the form of the Imperative in *Kal:* which, according to our system, will give חְדֹל, for the primitive Segolate noun. Here, then, we have nothing more than a Segolate noun, conjugated with the pronoun, which in the first person will regularly be חֲדַלְתִּי, and, by rejecting the *Khōlém* (as in the Segolates, Art. 152. 3.), and retaining the correspondent substitute of *Shĕvá*, in order to preserve the form, we shall have חֲדַלְתִּי, which, with the interrogative הֶ prefixed (Art. 179.), we shall have חֶחְדַּלְתִּי *am I a leaving?* i. e. *shall I leave?* According to this analysis, therefore, this word belongs not to the fifth, but to the first species, conjugated with the abstract, instead of the concrete, noun, which is unusual.

5. In another instance, viz. אֲנֹאַלְתִּי *I have polluted*, Is. lxiii. 3, we have the augmented verbal noun commencing with א instead of ה: i. e. the form usually taken in the Chaldee and Syriac (Art. 157. 2., 158.

6. Again, we have in Amos iv. 3, הִשְׁלַכְתֶּנָה, which is an unusual but more regular way of writing the second person plural feminine of the preterite tense: i. e. הִשְׁלַכְתָּ אַתֶּנָה, usually הִשְׁלַכְתֶּן (Art. 188. 27.), *ye have cast.* In Isaiah, chap. xix. 6, we have וְאָזְנִיחוּ *they shall abhor*, with two letters of augmentation, א and ה; but here, אָזְנִיתַ is perhaps the ground-form.

7. In the present tense we also have the form תַּקְקֵד; and in both, the characteristic י is frequently omitted. With the paragogic ה, however, י is always added: as, אַשְׁלִיכָה *I will cast*, Neh. xiii. 8. With (··); as, יַאֲמֵן *he may believe*, Job xv. 31. And by a further contraction, יִבְטַח *he will give confidence*, 2 Kings xviii. 30, for יַבְטִיחַ or יִבְטִיחַ.

8. In some instances every trace of the characteristic י is lost; as, יִדְבְּקוּ *they arrived at*, 1 Sam. xxxi. 2; יִדְרְכוּ *they bend, tread*, or *direct*, as a bow, Jer. ix. 2. Where the primitive form seems to have been taken instead of the usual one of the measure פִּקֵּיד.

9. אֹסֵף *I will collect*, 1 Sam. xv. 6, is put for אוֹסִיף (for אַוְסִיף Artt. 72., 87.1.), root יסף or וסף. So, אֹבֵדָה *I will ruin*, Jer. xlvi. 8 (for אוֹבִידָה Ib. for אַוְבִידָה), root ובד, Arabic وَبَدَ, cognate with אָבַד.

10. א is sometimes rejected together with the characteristic ה, to facilitate the pronunciation perhaps: as, אָזֵן *I will hear*, Job xxxii. 11 (for אַאֲזִין Art. 72.). So, אַסִּיתֵם *I will destroy them*, Jer. viii. 13, for אַאַסִּיתֵם; יַחַל *he shall pitch a tent*, for יַאֲהִיל, Is. xiii. 20; יֹחַר *he tarries*, 2 Sam. xx. 5, is perhaps for the passive form יָאֻחַר, for יְהֻאְחַר (Art. 73.); and, as the quiescence of א after *Kāmĕts Khātúf* is rather unusual in Hebrew, the י may have been taken to avoid this. The final (ה) is probably euphonic, and taken on account of the guttural, as in other cases.

11. Some are of opinion, that וַיַּרְב 1 Sam. xv. 5, is put for וַיַּאֲרֶב by omitting the א, as above, by Art. 73.

12. In the Imperative we may have a paragogic ה, which will then, as before (No. 7.), take the characteristic י: as, הַצְלִיחָה *prosper thou*, Neh. i. 11.

13. Whenever the second or third radical letter is either a guttural or ר, the terminating vowel will be (-): as, הַנְחַת *cause to come down*, Joel iv. 11; הַרְחַק *remove far away*, Job xiii. 21; הַוְשַׁר, margin הַיְשַׁר *make straight*, Ps. v. 9.

14. In the Infinitive or abstract verbal noun, the characteristic ת has (-) for the most part: as, הַכְרִית *cutting off*, Jer. xliv. 8; הַזְכִּיר *commemorating*, 2 Sam. xviii. 18. When any one of the particles contained in the word בכלם is prefixed, this form is always adopted; when this is not the case, we may have הַפְקֵד, or הַפְקִיד: as, הַשְׁכֵּם *rising early*, Jer. vii. 13; הַעֲמֵיד *setting up*, Neh. vii. 3; הַשְׁמֵיד *destroying*, Amos ix. 8.

15. When either the second or third letter is a guttural, or ר, we then have (-) for the final vowel, as before: as, הַפְצֵר *resisting*, 1 Sam. xv. 23; הַזְפְּרֶכֶם *your bringing to recollection*, Ezek. xxi. 29.

16. In many instances, we have the first vowel of the Infinitive the same with that of the Preterite tense: as, הִרְגִּיעַ *giving rest*; חִרְגִּיז *shaking*, Jer. l. 34: חִמְלִיט *liberating*; חִצִּיל *saving*, Is. xxxi. 5.

17. לְהַאֲדִיב 1 Sam. ii. 33, is probably put for לְהַדִּיב (Art. 73.),

derived from the root أدب ; אָדַב *he punished.* Whence تأديب *correction, punishment.* See Eichhorn's edition of the Lexicon of Simonis, sub voce אדב.

On the Objective Voice, HOPHḤAL.

18. This voice is grounded on nouns of the form of הָפְקֵד or חָפְקֵד (Art. 157. 10.). And here, as in the *Pūḥál*, the agent never appears; and hence, both are called by the Hebrew Grammarians, as are also those corresponding to them in Arabic by the Arabians, *Conjugations the agents of which are not named.**

19. *Kibbúts* occasionally accompanies ה, instead of (ו) *Khātúph*; as, הָשְׁפַּב *thrown down*, Ezek. xxxii. 32; חָשְׁלַךְ *cast down*, Dan. viii. 11.

20. When the first radical letter happens to be a guttural, (ו) occupies the place of *Shĕvá:* as, הָחְרְבָה *she is laid waste*, Ezek. xxvi. 2, where the *Kāméts Khātúph* becomes a *perfect vowel*, and remains under the characteristic ה, by analogy (see Art. 55.).

21. The participial nouns frequently occur with (ו) instead of (ו) *Khātúph:* as, מָשְׁכָּב *laid down*, 2 Kings iv. 32. So in the feminine, מָשְׁלֶכֶת *cast down*, 1 Kings xiii. 25. In one instance, the characteristic ה is retained, as is often the case in the Chaldee: as, מְחָקְצָעוֹת (for מְקֻצָּעוֹת) *made angular*, Ezek. xlvi. 22. But, when the first radical is a guttural, it will take (ו), as before: e. g. מָעֳמָד *set up*, 1 Kings xxii. 35: מָאֳחָזִים *contained, held*, 2 Chron. ix. 18; מָחֳרָבוֹת *wasted*, Ezek. xxix. 12. So יָחֳרַם (who is) *forbidden*, Exod. xxii. 19. Here also *Kāméts Khātúph* is equivalent to ו.

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* Heb. בִּנְיָן שֶׁלֹּא נִזְכַּר שֵׁם פֹּעֲלוֹ, Arab. صيغة ما لم يسم فاعله

The reason of this seems to be, that, as the nominative is included in the verb, and, as in these passive conjugations, this nominative is not the agent, but the patient on which the influence of the verb is exerted, if any other word were added as a nominative, (which would then be in apposition with the pronoun so included,) it would not represent the agent, but the *patient;* and further, it is unusual in the Shemitic dialects to use a periphrasis; as, *Judah was killed by Simeon;* for then it would be shorter to say, *Simeon killed Judah;* the Grammarians, therefore, have laid down this apparent omission as a rule, although some instances are to be found to the contrary.

22. The characteristic ה of this and the last species is generally rejected, when preceded by any preformative taking an initial *Shĕvá:* as, יַפְקֵד for יַהְפְקִיד; יָפְקֹד for יְהָפְקֹד, &c. See Art. 73.

23. For the peculiar force of this species, both subjective and objective, see Art. 157. 2—10.

196. *Paradigm of the Conjugation of the Seventh Species termed* HITHPAHEL.

PRETERITE TENSE.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
3	הִתְפַּקֵּד	הִתְפַּקְּדָה	הִתְפַּקְּדוּ	הִתְפַּקַּדְנָה
2	הִתְפַּקַּדְתָּ	הִתְפַּקַּדְתְּ	הִתְפַּקַּדְתֶּם	הִתְפַּקַּדְתֶּן
1	הִתְפַּקַּדְתִּי	הִתְפַּקַּדְתִּי	הִתְפַּקַּדְנוּ	הִתְפַּקַּדְנוּ

PRESENT TENSE.

	Singular.		Plural.	
3	יִתְפַּקֵּד	תִּתְפַּקֵּד	יִתְפַּקְּדוּ	תִּתְפַּקַּדְנָה
2	תִּתְפַּקֵּד	תִּתְפַּקְּדִי	תִּתְפַּקְּדוּ	תִּתְפַּקַּדְנָה
1	אֶתְפַּקֵּד	אֶתְפַּקֵּד	נִתְפַּקֵּד	נִתְפַּקֵּד

IMPERATIVE.

	Singular.		Plural.	
2	הִתְפַּקֵּד	הִתְפַּקְּדִי	הִתְפַּקְּדוּ	הִתְפַּקַּדְנָה

INFINITIVE.

הִתְפַּקֵּד

PARTICIPIAL NOUNS.

Singular.		Plural.	
מִתְפַּקֵּד	מִתְפַּקְּדָה or מִתְפַּקֶּדֶת	מִתְפַּקְּדִים	מִתְפַּקְּדוֹת

On the Species termed HITHPAḤEL.

2. The last vowel in both tenses, as well as in the Imperative, is frequently (-): as הִתְחַזֵּק *he seemed strong*, 2 Chron. xiii. 7: יִתְגַּלַּח *he shall be shaved*,* Lev. xiii. 33, and, with the Chaldaïc prefix אֶתְחַבַּר *he joined himself*, 2 Chron. xx. 35. So in the present tense, אֶתְנֶחָם *I will console myself*, Ps. cxix. 52 (the primitive word being נָחַם, not נֶחָם); תִּתְהַדַּר *thou arrogatest praise to thyself*, Prov. xxv. 6; תִּתְחַסָּד *thou shewest thyself kind*, 2 Sam. xxii. 26; תִּתַּמָּם *thou shewest thyself perfect*, Ib. et Psalm xviii. 26; תִּתְפַּל *thou shewest thyself perverse*, 2 Sam. xxii. 27. See Ps. xxxvii. 4, and 1 Kings xx. 22, for the Imperative. Here the primitive word seems to have had (-) for its last vowel.

3. In יְכַפֵּר *he shall be expiated*, Deut. xxi. 8, we have a contracted form for יִתְכַּפֵּר, a compound of both the *Hithpāḥél*, and *Niphḥál*, forms. To which I see no ground for objection; because I hold that the augment of the *Niphḥál* species may be prefixed to a noun commencing with ת, with just as much propriety as it can to any other. The Rabbinical writers often use this form.

4. Any root having a medial letter incapable of receiving *Dāgésh*, will make the usual compensation (See Art. 109.) The verb here also, as in other instances, may have the paragogic ה (See Art. 175. 4.).

5. In a few instances, (·) attends the medial radical letter; as, הִתְגַּדַּלְתִּי *I will shew myself holy*; הִתְקַדַּשְׁתִּי *I will shew myself great*, Ezek. xxxviii. 23. (See Lev. xi. 44.) We have also *Khōlém*: as, הִתְגֹּעֲשׁוּ *they shall be moved*; הִתְהֹלָלוּ *they shall be made mad*, Jer. xxv. 16. The primitive nouns here are perhaps קָדַשׁ, גָּדַל, גָּעַשׁ, and חָלַל, which will account sufficiently for the vowels.

6. In the participial noun we have מִתְאַנֵּף *irritated*, Isa. lii. 5, for מִתְנַאֵף, where the primitive noun is of the form פֶּקֶד.

7. The feminine form has sometimes a segolate termination; as, מִתְאַמֶּצֶת *strengthening herself*, Ruth i. 18; מִתְלַקַּחַת *contained*, Exod. ix. 24.

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* The future signification of this tense will be accounted for in the Syntax.

8. In Exod. ii. 4: וַתִּתְנַצַּב *and she stood*, we have a very singular anomaly, and one which has given great trouble to the Grammarians, among whom Albert Schultens seems to me to have approached nearest to the truth. His solution of the difficulty is:—"It is not only," says he, "in the sibilants that a transposition might take place (Art. 83. 2. 3.), but also in the Arabic species اِفْتَعَلَ. If then we take נָצַב for the root, and write הִיתַּצַּב for תִּתְיַצַּב and then drop the י (Art. 72.) we shall have הִתַּצַּב, which will be sufficiently analogical. Alting refers the form to a Syriasm. Heb. Gram., § 163.

9. Of the objective form of this species only a few instances occur; as, הָתְפָּקְדוּ *they were set in order, arranged*, Num. i. 47, ii. 33, xxvi. 62, 1 Kings xx. 27. In our authorized version, this word is translated by *numbered*, for which there seems to be no good authority. For some account of (ר) instead of (-) under the first radical letter, see Art. 185. 4. 5; 157. 10, note.

Other examples are: חָמְּאָה *polluted* (for חָתְמַּאָה, where ט and ת combine under מ, Art. 83.), Deut. xxiv. 4; and חָדְּשְׁנָה *made fat*, Is. xxxiv. 6, for חָתְדַּשְׁנָה Art. 83. 1.

10. For the properties of this species, see Art. 157. 12—16; and for the transpositions which sometimes take place in the letters, Art. 83.

On the remaining and less usual Species of the Conjugation of Hebrew Verbs.

197. Of these, the forms פּוֹדַד, פֻּדַד, and הָתְפּוֹדַד classed under the third, fourth, and seventh species (Art. 186.), will be considered when we come to treat on those roots which have ו or י for their middle radical; or, have the second and third the same; because those verbs alone are subject to these forms.

2. It must have appeared from what has already been said, that, although the roots or words to be conjugated may be multiform, the conjugation is but one: that is to say, the different persons, &c., are formed in all cases by one general and regular process. The

persons, for example, are formed either by prefixing or postfixing the defective forms of one or other of the pronouns (Artt. 188. 189.): the Imperative and Infinitive by taking the root and suffixing the pronouns or not; and the participles by prefixing מ, which may then be inflected like other nouns. The following examples taken from the Mikhlol of D. Kimkhi will sufficiently illustrate this subject, as applied to pluriliteral roots.

כִּרְבֵּל *he put on a garment so called.*

PRETERITE TENSE.

3 pers. כִּרְבֵּל; 2 כִּרְבַּלְתָּ; 1 כִּרְבַּלְתִּי, &c. as before.

PRESENT TENSE.

3 pers. יְכַרְבֵּל; 2 תְּכַרְבֵּל; 1 אֲכַרְבֵּל, &c.

ACTIVE PARTICIPIAL NOUN.

Masc. מְכַרְבֵּל, fem. מְכַרְבְּלָה or מְכַרְבֶּלֶת, sing.; masc. מְכַרְבְּלִים, fem. מְכַרְבְּלוֹת, pl.

PASSIVE PARTICIPIAL NOUN.

מְכֹרְבָּל, &c., 1 Chron. xv. 27.

3. In the same manner may be conjugated כִּרְסֵם *he cut off*; רִטְפֵּשׁ *he was full of moisture*; פִּרְשֵׂז *he spread*; חִרְקֵר *he undermined*; חִרְחֵר *he inflamed*, &c., which are nothing more than reduplicated nouns. See Art. 169.

4. From the noun תַּחְרֵה *a breast-plate*, we have תְּתַחְרֶה *thou puttest on a breast-plate*, Jer. xii. 5. And as a participle, מְתַחְרֶה, Ib. xxii. 15.

5. Of primitive words dropping the medial ו or י, and reduplicating the first and last radical letters (Art. 169. 5.), the following are given as the leading forms of verbs: כִּלְכֵּל *sustaining*; פִּרְפֵּר *leaping*; סִכְסֵךְ *arming*; צִפְצֵף *chirping*; קִרְקֵר (rather קֹרְקַר, as

above), *undermining*. Many of these, however, are placed by other Grammarians under roots having the second and third radicals the same. In one instance we have an objective form, פָּלְפְּלוּ *they were sustained*, 1 Kings xx. 27.

6. The following are supposed by Kimkhi to have been formed by reduplicating the first and second letter of the root (Art. 169. 3.): as, שִׁגְשֵׁג *causing to increase*; שִׁעֲשֵׁעַ *soothing, delighting*; תִּעְתֵּעַ *ridiculing*. Whence מְתַעְתֵּעַ Gen. xxvii. 12; יְפֵיפִיתָ *thou art exceedingly beautiful*, Ps. xlv. 3; מְאֹמָּא *bowing down, overwhelming*:— these, by reduplicating the last two, and dropping the first, radical: חֲמַרְמָר *turning about, tortuous*; חֲמַרְמַר *becoming very hot*; סְחַרְחָר *perambulatory* (see Art. 169. 6.); and the following, by also prefixing the particle הִת: as, הִתְמַהְמָה *delaying*.

7. All these, as far as they are found conjugated, follow the general analogy already laid down: e. g. סְכַסַּכְתִּי *I* (will) *arm* Is. xix. 2; יְסַכְסֵךְ *he will arm*, Ib. ix. 10. From שִׁגְשַׁגְתִּי, תְּשַׁגְשְׁגִי *thou* (fem.) *causest to grow*, Is. xvii. 11. So הִתְמַהְמָה *he delayed*; הִתְמַהְמְהוּ *they delayed*, Judg. xix. 8; הִתְמַהְמַהְנוּ *we delayed*, Gen. xliii. 10. Infinitive, הִתְמַהְמֵהַּ *delaying*, Exod. xii. 39. Participle, מִתְמַהְמֵהַּ, *It.* יִתְמַהְמֵהַּ *he will, may*, &c. *delay*, Hab. ii. 3.

In the last instance, the final ה is radical, and therefore it has the *Mappik* and remains unchangeable, of which more will be said hereafter.

8. It should be observed, that these verbs are found in a very few of the persons at most, and some only as participles or verbal nouns: in no case, perhaps, is any verb found conjugated throughout all the species.

On these pluriliteral verbs, see Jauhari under جر, Martelotto's Gram. Arab., pp. 185. 162-3. Bochart. Hierozoicon, tom. II., col. 689. Orig. Edit. Hariri, by Mr. de Sacy, p ١٥ in voce حصحص. See also Jauhari and the Kamoos under this and similar words.

LECTURE XII.

ON THE DEFECTIVE VERBS.

198. Having given tables of the verbs whether simple or augmented, and explained some occasional anomalies (as they have been called), we now proceed to consider those verbs which present certain defects in their several forms. We shall be brief, however, because a table of the conjugation of every kind of verb will be given at the end of these remarks. Our principal business now will be to shew, how these defective verbs are reconciled in form with those already considered.

2. It has already been shewn, that primitive words having a נ in certain situations (Art. 76.), or either of the letters אהוי (Art. 72.) will occasionally drop it; and, that one of the two last radical letters of any word, when both are the same, (Art. 77.) may also be rejected. We now remark, that when words thus circumstanced are conjugated with the pronouns, they will be affected both in their vowels and consonants by these considerations. We do not think it necessary here to divide these verbs into *Defectives* and *Quiescents*, as has usually been done; because that would, perhaps, be multiplying distinctions without sufficient reasons for doing so.

3. All the anomalies or defects, then, that can possibly occur, must arise from one or more of these letters occurring as the first, second, or third, radical letter of the root; or, when the second and third radicals are the same.

4. Let us begin with those commencing with נ. The rule is (Art. 76.), to this effect: Whenever נ is affected

with a final *Shĕvá* (ְ), it must be dropped: i. e. whenever the פ in פָּקַד of our paradigm has a final *Shĕvá*, then, putting any verb commencing with נ in the same situation, the נ will be rejected, and the defect supplied by *Dāgésh forte*.

5. All verbs of this kind, therefore, will be conjugated regularly in the Preterite tense of *Kal;* as, נָגַשׁ, *he approached;* נָגַשְׁתָּ, נָגַשְׁתְּ, נָגַשְׁתִּי, &c., as also in the *Pīḥél, Pūḥál,* and *Hithpāḥél,* throughout.

In the Present tense, the leading word is נְגַשׁ; here, then, we shall have יְנַגַּשׁ, but by Art. 76. יִגַּשׁ, תִּגַּשׁ, תִּגְּשִׁי, אֶגַּשׁ, &c.

6. In the same manner in the preterite of *Niphḥál,* נִגַּשׁ, for נִנְגַּשׁ; and so on by the same rule through the *Hiphḥíl* and *Hophḥál* species.

7. The Infinitive or abstract verbal noun is here, for the most part, of the form פִּקֶדֶת; as, נִגֶּשֶׁת, and, dropping the נ (Art. 76.), גֶּשֶׁת; but, if a guttural be the last radical letter, (ֶ_) will become (ַ_) as it is the case with segolate nouns (Art. 108.).

8. The Imperative is גַּשׁ for נְגַשׁ, which is regularly conjugated: as, גַּשׁ, גְּשִׁי, גְּשׁוּ, גַּשְׁנָה. It will be unnecessary to notice this verb farther.

9. As the verb נָתַן *he gave, placed,* &c., has a little peculiarity about it, in having ן also for its final letter, it will be necessary briefly to notice its conjugation.

10. Here, then, the final ן will also be rejected by our rule (Art. 76.), whenever that has a final *Shēvá:* as, נָתַתָּ, for נָתַנְתָּ, &c. And, as יִתֵּן is the leading word for the present tense, we shall have regularly, יִנְתֵּן, תִּנְתֵּן, &c.; but, by our rule, יִתֵּן, תִּתֵּן, &c. This, however, does not universally take place in other verbs commencing with נ.

11. In the Infinitive, for נְתֶנֶת or תֶּנֶת, according to our last example, we have תֵּת, by a further contraction, as if תֶּנֶת or תִּנֶת

had been the primitive form; and hence, with the affixed pronouns, תִּתִּי *my giving;* תִּתּוֹ *his giving*, &c.

12. In these, as in other verbs, we may have (-), (··), or (וֹ), for the last vowel of either of the tenses: hence תִּגֹּשׁ *thou shalt exact*, Deut. xv. 3; יִבּוֹל *it shall wither*, Ps. i. 3; the primitives being, perhaps, נָגֹשׁ, and נָבוֹל respectively.

13. When the second radical letter is either a guttural or ר, and therefore incapable of receiving *Dāgésh*, the compensation, when נ is dropped, is either *expressed* or *implied*, (Art. 109.); as, first, יֵחַת, for יִחַת (for יִנְחַת) *he will descend;* second, נִחַם, for נִחַם, of נִנְחַם *he will receive consolation.*

14. In most cases when the middle radical is a guttural, the נ is not dropped; as, יִנְאַק *he groans;* יִנְהַם *he rages;* יִנְחַל *he will possess;* יִנְעַם *he is mild.* There are also a few instances in which the נ is retained, when the second radical is not guttural; as, יִנְטֹר *he will keep*, Jer. iii. 5; תִּנְגְּשׁוּ *ye will exact*, Is. lviii. 3, &c.

15. The נ is also occasionally preserved in the Infinitive; as, נָבֵל *withering;* נָגֹעַ *touching:* and in the Imperative; as, נְטֹשׁ *leave;* נְצֹר *keep;* נְקֹר *dig;* נְטֹעַ *plant*, &c.

16. As one verb commencing with ל, namely לָקַח *he took*, is subject, in some degree, to the same rule, it may be proper to notice it in this place.

This verb, then, is found in the species *Kal*, *Niphḥál*, and *Pūḥál* only. In *Kal*, the ל is dropped whenever it is accompanied by a final (:), as also in the Imperative, and occasionally in the Infinitive. In the preterite tense, therefore, it will retain all its letters regularly. In the present, we shall have יִקַּח, for יִלְקַח; and so on. In the Imperative we have קַח and לְקַח, קְחִי and לְקְחִי, &c. In the Infinitive, we have two forms, קַחַת (once קְחַת 2 Kings xii. 9.), and לָקֹחַ, Deut. xxxi. 26.

17. In *Niphḥál* the ל is retained; as נִלְקַח and נִלְקָחָה *it is taken*, 1 Sam. iv. 11, 17, 22. Infinitive, הִלָּקַח *being taken*, Ibid. 19, 21.

18. In *Pūḥál* we have לֻקַּח in the preterite, and יֻקַּח, for יִלֻּקַח, in the present. But in the third person singular feminine of the preterite, לֻקְּחָה (for לֻקַּחָה) Gen. ii. 23, which has probably been effected by attraction.

19. The participles are regular as far as they are found: as, לוֹקֵחַ *one who takes, &c.*

On the Verbs commencing with א *or* י.

199. The next class of roots we shall notice as subject to certain defects, are those having an א or י for their first radical letter.

2. Now, as these letters standing as the first of any word will lose their power as consonants only when preceded by certain vowels (Art. 37.), the consequence is, the conjugation will be regular, as in פָּקַד, in the preterite of *Kal*, the Infinitive and Participles; as also in the whole of *Pīḥél, Pūḥál,* and *Hithpāḥél;* but, in this last, they seldom occur. We need not therefore give any table of these forms. Let us now proceed to consider those parts in which any defect or contraction arises, in consequence of either of these letters losing their powers as consonants; and, first, of those which have א for the first radical letter.

3. The leading word for the preterite tense of *Kal* may be of either of the forms פָּקַד or פָּקָד: as, אָמַר *he said;* אוֹר *he shone* (for אָוַר perhaps, Art. 75.); that of the present of either פִּקֵד, פְּקֹד, or פָּקַד, and rarely פְּקֵד: as, אֹמֵר (for אֵאְמֵר Art. 87. 5.) *I say;* אֵזֹר *binding;* תֵּאֵזֹר *thou bindest;* תֵּאָנַף *thou art angry;* יֵאֵתֶה *he comes.* A few have two forms; as, אֶחָז and אֹחֵז; אָמַר and אֹמַר.

In one case, we have פְּקוּד: as, אָנוּשׁ; so אָנוּשָׁה, contr. for אַאֲנוּשָׁה *I am languid,* Ps. lxix. 21.

4. Taking אֹמֵר, then, or any other of these leading words, and prefixing the abbreviated pronouns with (:), (Art. 189. 15.), we shall have יֹאמֵר, תֹּאמֵר, תֹּאמְרִי, אֹמַר *he, she, thou, I, speak,* &c.: but, by contraction, (Art. 87. 5.), יֹאמֵר, תֹּאמֵר, תֹּאמְרִי, אֹמַר; and, with the accent drawn back, יֹאמֵר, תֹּאמֵר, &c.: also with (-), יֹאמַר, תֹּאמַר, &c.; or, with א omitted, יֹמַר, תֹּמַר, &c.;

אָחַז *he held,* has יֹאחֵז and יֶאֱחֹז, תֹּאחֵז, and תֶּאֱחֹז, &c.; many other verbs also, of this kind, have two forms in the present tense.

5. In the Imperative אֱמֹר, אִמְרִי, &c. the Infinitive is אָמֹר or אֱמֹר; the participle active אֹמֵר, plural אֹמְרִים, &c. as in פֹּקֵד. So in the Passive Participle, אָמוּר.

6. In *Niphhál* the initial א is treated like any other guttural; as, נֶאֱמַר, נֶאֱמְרָה, נֶאֱמַרְתָּ, &c.; and, in the present tense, יֵאָמֵר, תֵּאָמֵר, תֵּאָמְרִי, &c.; אָחַז has in this species, נֶאֱחַז, (for נֶאְחַז Art. 87. 5,), plural נֶאֱחֲזוּ *they are taken,* Josh. xxii. 9; the leading word taken here being similar to that in the present tense of *Kal.* The participle is regular, נֶאֱחָז, נֶאֱמָר, &c. It will be observed, that the syllabication differs here in a slight degree from that in which a non-guttural letter is the first of the root; as, נֶאֱמַר *Nĕ-ĕmár*; נִפְקַד *Niph-kád.* In the first case the preformative with its vowel forms the first syllable; in the second, the preformative with its vowel together with the first radical letter.

7. In *Hiphhíl* and *Hophhál,* the same rule prevails; as, הֶאֱמִין *he believed;* הֶאֱמִינָה, הֶאֱמַנְתְּ, הֶאֱמַנְתִּי, הֶאֱמִינוּ, &c. Present tense, יַאֲמִין, תַּאֲמִין, אַאֲמִין, &c.; or, with the י omitted, יַאֲמֵן, תַּאֲמֵן, as in other cases.

8. So in the Participial noun, מַאֲמִין, fem. מַאֲמִינָה, pl. מַאֲמִינִים, &c.

9. In a few instances the radical א is dropped; as, הָכִיל *consuming,* for הַאֲכִיל, where we have also a contraction of the vowels (Art. 87. 5.) Ezek. xxi. 33. So יָרֵב, for יֵאָרֵב *he lies in wait,* 1 Sam. xv. 5; אָזֵן *I will hear,* for אַאֲזִין, Job xxxii. 11; אָסֵף for אַאֲסִף *I will collect,* Zeph. i. 2, 3; אָרִיצֵנּוּ for אַאֲרִיצֶנּוּ *I will depress him,* Jer. xlix. 19; to which several other of the same kind may be added. So in the participle מֵזִין for מַאֲזִין *hearkening,* Prov. xvii. 4.

10. In *Hophhál,* מְאֻחָזִים *things* or *persons held, contained,* or the like, 2 Chron. ix. 18, is agreeable with the analogy.

11. Enough perhaps has been said to shew what the process of conjugating these verbs is: we may now proceed, therefore, to those which have י for their first radical.

200. One remarkable circumstance attends these verbs, which is this: There is a difficulty in ascertaining, whether ו or י has the greater claim to be considered the first letter of these roots. The same is the case in the Arabic: and, from the frequent substitution of one for the other in the Hebrew, the same difficulty must have long existed in this language.* We shall, therefore, in considering the conjugations, take it for granted, that the primitive forms were written with either ו or י, and, that the one or the other of these letters has been occasionally taken, as the most convenient for enunciation, when preceded by some vowel depriving it of its power as a consonant.

On the KAL, PIHEL, PUHAL, *and* HITHPAHEL *Species of Verbs commencing with* י.

2. In *Pihél, Pūhál,* and *Hithpāhél,* as before, we have no defect, which is also the case in the preterite of *Kal.* In the Infinitive, Imperative, and Present tense of *Kal,* and in the *Niphhál, Hiphhíl,* and *Hophhál* species, therefore, our only defects will occur; and these we now proceed to consider.

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* Thus we have וֹרֵד for יֹרֵד *descending,* 1 Sam. xxx. 24; וָלָד *progeny,* Gen. xi. 30; וָלַד *id.,* 2 Sam. vi. 23; וְקַר *heavy,* Prov. xvii. 27; וָזַר *laden,* Ib. xxi. 8. In all which cases, and indeed in almost all others in the Arabic, ו is taken for the first radical letter.

3. In the present tense of *Kal*, then, as in former cases, the last vowel of the root may be either (ַ) (ֶ) or (ִ), which may be accounted for in every case, by supposing a different form of the primitive word to have been originally taken. So far all is as before.*

4. In the next place, when the preformatives are brought in contact with י, two modes of adjustment will take place among the vowels and consonants; the one by contraction and occasional omission also: the other by a sort of accommodation and omission: e. g. 1st. יָבַשׁ *becoming dry;* present יִיבָשׁ; contracted by Art. 87. 5. יִיבַשׁ; and by omission, יִבַשׁ, where (ַ) is a *perfect* vowel by analogy. So יִירַשׁ *he will possess;* אִישַׁן *I shall sleep;* יִיקַץ *he will awake;* יִישַׂם *he will place;* יִיצַר *he will form.*

5. The second method is, by contracting the (ַ) and (ִ) into (ֶ), and omitting the radical י: as, יֵשֵׁב, for יִישֵׁב *he will dwell;* אֵלֵךְ *I will go;* אֵדַע *I shall know;* תֵּרֵד *she shall descend.* This sort of contraction generally takes place, when the last vowel of the leading word is (ֶ), probably for the purpose of promoting euphony, as in the segolate nouns. See Art. 108. In the following examples, (ִ) is the last vowel of the primitive form: נֵאוֹת *we agree,* Gen. xxxiv. 15; יֵאוֹתוּ *they agree,* 2 Kings xii. 9; יֵבוֹשׁ *he blushes:* but these two may be derived from אוֹת and בוֹשׁ as the roots.

6. Of this kind, the following are, according to Alting, the only verbs which occur; viz. יָאַת *he agreed;* יָדַע *he knew;* יָלַד *he begat;* יָלַךְ *he went;* יָצָא *he went out;* יָקַע *it was dislocated;*

* I must dissent from Schroeder in supposing many of these roots to be conjugated like those commencing with נ (Reg. 72.), because, the analogy of the language requires a different process when certain vowels precede נ, from what it does when they precede ו, or י; and because the signification of these roots, though cognate, requires no such sacrifice of principle.

יָרַד *he descended;* יָרַע *it seemed evil;* יָשַׁב *he dwelt.* The following have both forms; יָחַם *he became hot;* יָצַר *he formed;* יָקַד *he burned;* יָקַר *it was precious;* יָשַׁם *he desolated,* and יָבַשׁ *he became dry,* to which יְבוֹשׁ above noticed is referred by some. In a few the י is retained with (־): as, אִיֵּלְכָה *I will go,* Mic. i. 8; יִיקַר *he shall be precious,* Ps. lxxii. 14.

7. The former of these modes may be considered, therefore, as conformable with analogy; the latter, as accommodated to euphony.

8. In all those verbs which conform with the analogy (and all are so except the few above noticed) the Imperatives and Infinitives follow the general paradigm: יָלֹק *spitting,* abs. יְסֹד *founding,* יְרֵא *fear thou,* &c., in construction.

9. But, when an elision takes place, Art. 76, the first radical letter is dropped, the final vowel remaining: as, רֵד Infinitive and Imperative, fem. רְדִי and רֶדֶת. This verb has also יְלֹד and יְלַד for the Infinitive. So Imp. הָבוּ and הַבוּ *give,* root יָהַב; דַּע *know thou,* and with the paragogic ה, דָּעָה. Infin. דַּעַת for דָּעָת and דֵּעָה. What verbs are to be used in the several forms, can be determined only by usage.

10. Several forms of the Infinitive are occasionally derived from the same root: i. e. according to our system, sometimes the abstract noun of one form is taken, and sometimes that of another; as, יָלוֹד *bringing forth,* Job xv. 35, form פָּקוֹד; לֶדֶת Gen. xvi. 16; לַת* (for לַדְתִּ, form פָּקַד) 1 Sam. iv. 19. So יָרֵד *descending,* Gen. xlvi. 3; יְרִדִי (form פְּקֹדִי) *my descending,* Ps. xxx. 4.

11. To this variety of forms may be referred the following examples; אִם־שׁוֹב תֵּשְׁבוּ Jer. xliii. 10, *if ye will still abide,* where שׁוֹב is probably put for יָשׁוֹב, the י being dropped, by Art. 76. כִּי־כֹל תּוּכָל *that thou shalt surely prevail;* or, *prevailing shalt prevail,* Job xlii. 2, where כֹּל stands for יָכֹל (root יָכַל) by the same rule.

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* Kimkhi tells us, that his brother derived this word from ילל, thus: for לֶלֶת, striking out the latter ל, לָת, and varying the vowel לָת. In the Mikhlol, we generally have the leading word for the Present tense given thus: the root יָגַב–וָגַב; root יָחַב–חָב; whence we are to infer, that the persons of the Present tense will be יֶחַב, תֶּחַב, &c., root יָטַב–וָטַב; whence Pres. יֵיטַב, and so on.

12. This verb יָכַל forms the Present tense in *Kal*, as if the root had been יָכֹל; as, אוּכַל, תּוּכַל &c., for אֶיְכֹל, תָּיְכֹל. See Art. 87. 2.

13. In the other species, viz., *Pīhél*, *Pūhál*, and *Hithpāhél*, the analogy of the paradigm פָּקַד is regularly followed; excepting only, that in the verbs יָדַע *he knew*, יָדָה *he threw*, and, יָכַח *he contended*, the י of the root is changed to ו: as, הוֹדִיעַ *he made known*; הִתְוַדָּה *he confessed*; הִתְוַכַּח *he disputed*. In *Pīhél*, however, we have יָגֹה (for יְיַגֶּה Art. 73.) *he shall make grieve*, Lam. iii. 33; יָדֹּוּ (for יְיַדּוּ) *they shall cast out*, Ib. iii. 53. In *Pūhál* we have מְיֻדָּנִים for מְיֻדָּנִים Jer. v. 8.

14. We now proceed to the others; viz. *Niphhál*, *Hiphhíl*, and *Hophhál*, in which the first letter of the root will lose its power as a consonant.

15. It has already been remarked, that these verbs are sometimes conjugated as if ו had been the first radical letter; this is the case in the three species before us. In *Niphhál*, for example, we shall have in the Preterite נוֹשַׁב (for נִוְשַׁב Art. 87. 1.), from the root יָשַׁב or וָשַׁב. Present tense יִוָּשֵׁב (for יִנְוָשֵׁב) where ו retains its power as a consonant. In a few instances ו remains in the Present: as, יִוָּדֵהַ *he shall be pierced with a dart*, Exod. xix. 13; יִוָּחֶל *he waits* Gen. viii. 12; נֻחַם for נִוְחַם *made hot*, Is. lvii. 5. The Imperatives and Infinitives are regularly formed; as, הִוָּשֵׁב. The participial noun, נוֹשָׁב, fem. נוֹשָׁבֶת; pl. נוֹשָׁבִים and נוֹשָׁבוֹת. We have, however, נוּגוֹת *made mournful*, fem., Lam. i. 4, and נוּגַי *id.* masc., Zeph. iii. 18 (for נְוּגוֹת &c. Art. 87. 2.).

16. In *Hiphhil* we have הוֹשִׁיב (for הַוְשִׁיב Art. 87. 1.), and, in the Present tense, יוֹשִׁיב or יֹשִׁיב, תּוֹשִׁיב, and so on throughout.

17. In some roots, however, the (י) remains, and either forms a diphthong with the preceding vowel, or coalesces with it by contraction; as, first, חַיֵּצֵא, or חַוֵּצֵא according to the *Kĕthiv* (for חוֹצֵא, root יָצָא) *lead out*, Gen. viii. 17; חַיְשֵׁר or חַוְשֵׁר *direct thou*, Ps. v. 9; אַיְסֵר *I will chastise*, Hos. vii. 12. So in the Participle or noun of agency, מַיְמִינִים *using the right hand*, 1 Chron. xii. 2. In the second place, the contraction may take place by the preceding letter taking (ּ): as, חֵטִיב (for הֵיטִיב Art. 87. 3.) *he gave prosperity*, Gen. xii. 16. So תֵּיטִיב, תִּימַב, or תִּישַׁב &c. throughout; אֵימְנָה *I will take the right-hand direction*, Gen. xiii. 9. Inf. חֵמִין &c. In Exod v. 7, we have תְּאַסְפוּן *repeat ye*, where א stands in the place of ו or י: but, here the leading word might be

אֹסֵף, from the root אָסַף, cognate with יָסַף: in יֵיסִיב for יָסֵב, Job xxiv. 21; יֵילִיל for יְיַלֵּל Is. xvi. 7; and אֵילִיל for אִיֵּל Jer. xlviii. 31, none of the contractions common to other words have taken place.

18. In *Hophhál* the ו of the root takes ה throughout: as, חוּשַׁב (for הָוְשַׁב, see Art. 87. 2.) *he was made to dwell.* So in the Present tense, יוּשַׁב, תּוּשַׁב &c.; or, in both cases with (א) for ה: as, חָשַׁב, יָשַׁב &c. Art. 72.

On the Conjugation of those Verbs which have ו *or* י *for their Medial Radical Letter.*

201. When these verbs terminate either in a quiescent ה, or in ח, ע, or ר; as also, when conjugated in those species which have *Dāgésh* in the middle radical, they follow the general paradigm; as, רָוָה *it was watered;* הָיָה *it became;* רָוַח *he breathed;* גָּוַע *he expired;* חָוַר *he became white.* So also קִיאוּ *vomit ye,* Jer. xxv. 27, from קָיָה; אָיַב *he acted as an enemy,* עָיַף *he was weary,* which are perhaps only nouns.—With *Dāgésh* in the middle radical; as, עִוַּת *he made crooked;* עָוַת and הִתְעַוֵּת *he was made crooked.* So in verbs with a medial י, חִיַּב *he criminated;* הִצְטַיֵּד *he procured by hunting.* In all other cases, the medial radical ו or י loses its power as a consonant, and gives rise to several apparently defective forms.

2. Whenever a single medial ו or י is preceded, either by a vowel or a final *Shĕvá,* and is, at the same time, followed by any vowel, it will be dropped, with the preceding vowel or *Shĕvá,* and its own vowel will be transposed to the first radical letter (Artt. 73. 75.); as, קָם for קָוַם *he stood;* מֵת for מָוַת *he died;* אוֹר for אָוַר *he shone;* טֵב for טָוַב *he was good;* קוֹם for קָוֹם or קָווֹם *to rise.* In *Niphhál,* נָקוֹם for נְקָוֹם; *Hiphhíl,* הֵאִיר for הַאֲוִיר, הֵקִים for הַקְוִים; *Hophhal,* הוּקַם for הָקְוַם, &c. In like manner, when י is the middle radical, בֵּן for בִּנַן *he*

understood; בִּין for בִּיִין, or בָּיִן *to understand; Hiphhíl,* הֵטִיב for הֵטְוִיב, הֵבִין for הֵבְיִין; *Hophhál,* הוּבַן or הָבַן, for הָבְיַן, &c.*

3. For the forms פָּקֹד and פָּקֵד which are usual in the Imperatives and Infinitives, we here have קוֹם (for קָוֹם or קֵוֹם Art. 87. 2.), and, בִּין (for בִּיִן, or בִּיֵן Ib. 4.)

4. In the *Pīhél, Pūhál,* and *Hithpāhél,* Species, when the middle radical is not doubled, which is mostly the case, the leading forms will be, פּוֹדֵד, פּוּדַד, and הִתְפּוֹדֵד†, respectively (Art. 197.): as, קוֹמֵם *he raised;* קוּמַם and הִתְקוֹמֵם *he was raised.* In these cases, the process of the conjugation is regular throughout. Nouns of agency, &c. will be מְקוֹמֵם, מְקוּמָם, and מִתְקוֹמֵם, respectively; the feminines and plurals of which are regularly formed, when in use.

5. The Participial noun in *Kal* is, for the most part, constructed on the same form with the Preterite: as, קָם, pl. קָמִים &c.: מֵת, pl. מֵתִים; בֵּן, pl. בָּנִים &c. The passive, לוּשׁ for לָוּשׁ *involved,* form פָּקוּד; מָל for מָוּל *circumcised.* So שִׂים for שָׂיִים *placed,* form פָּקִיד In a few instances the Participle, or noun of agency, seems to be of the form פָּקוֹד: as, קוֹם for קָוֹם *standing,* 2 Kings xvi. 7; בּוֹס *treading,* for בָּוֹס Zech. x. 5.

6. In the first and second persons of both genders and numbers, in the Preterite of *Niphhál,* the leading word seems to be a segolate of the form פֶּקֶד or פִּקֶד, i. e. קוֹם for קָוֶם, בִּין for בִּיֶן Art. 87. 2. 4; in which cases, the vowel (י) is introduced between the root and the

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* In קָם, מֵת, and בֵּן, the vowels become perfect on account of the accent. In חֵקִים, חֲאִיר, חֵטִיב, הוּקַם, חֵבִין and הוּבַן, the first vowel is made perfect, in order to complete the syllable; which becomes necessary on account of the first radical being taken to commence the next syllable. The (ֵ) is taken in *Hiphhíl,* being the vowel obliquely corresponding to (ֹ) of the regular paradigm. See Art. 96. 2.

† That is, dropping the middle radical letter out of our common measure פקד, as is the case in these verbs, then assuming the proper vowel, and doubling the last radical letter, we have פּוֹדֵד, &c.

abbreviated pronoun: as, נְקוּמָתְךָ, נְקוּמָתֵךְ, נְקוּמָתָם, &c. So נְבִינָתְךָ, נְבִינָתֵךְ, נְבִינָתָם, and so on. Alting thinks this has been done, in order to give the fuller pronunciation to the accent, as in נְקוּמָתְךָ; but, in נְקוּמָתָם the accent does not accompany that syllable. That reason, therefore, will not hold good. I am inclined to believe, that the ו has been introduced, in order to avoid the concurrence of two quiescent letters after one vowel (Art. 33.), as would be the case, had the form נְקוּמְתְךָ been adopted: and if so, this vowel has been introduced, just as the (ֵ) has in the segolate nouns (Art. 108. 148. 2.).

7. In every other case *Niphhál* takes the leading word קוֹם; as, נָקוֹם for נְקָוֹם, as in נַחְתּוֹם, נַעֲתּוֹד &c. (Art. 193. 4.)

8. A similar anomaly takes place in the corresponding persons of the *Hiphhíl* species, which may perhaps be accounted for in the same way; as, הֲקִימוֹתָ, הֲקִימוֹת, הֲקִימוֹתִי &c., but here, we also have the regular form; as, הֲקִמְתָּ, הֲקִמְתְּ, הֲקִמְתִּי.

9. It must be remembered, that whenever the first radical letter is, by any accident, made to commence a syllable, the preformative must, by our laws of syllabication, either take *Shĕvá* or a *perfect* vowel. When the accent is far removed it will be *Shĕvá;* but, when not, the vowel will be perfect: as, Present tense, *Kal*, יָקוּם, תָּקוּם, תָּקוּמִי, pl. תְּקוּמֶינָה &c. So, in the nouns of patience and agency, in *Niphhál* and *Hiphhíl*, נָקוֹם, fem. נְקוֹמָה, pl. נְקוֹמִים &c. *Hiph.* מֵקִים, fem. מְקִימָה, pl. מְקִימִים &c. In *Hophhál*, however, no such change takes place: as, הוּקַם, 2 pers. pl. הוּקַמְתֶּם, הוּקַמְתֶּן, &c.

10. Verbs having a medial (י) will sometimes drop it, and supply its place by (ֵ), as it happens in other verbs in the *Hiphhíl* species; as, תָּלֵן for תָּלִין *thou shalt lodge;* and, with the accent drawn back, תָּלֶן 2 Sam. xvii. 16. But, when either the first or last radical happens to be a guttural, we shall have (ַ): as, יָעַף *he was wearied*, 1 Sam. xiv. 28; יָנַח *he rested*, Exod. x. 14, for יָנִיחַ or יָנֻחַ. So with ר, יָסַר *he put away*, Gen. viii. 13. The same will occasionally take place with a pause accent: as, תָּלָן Judg. xix. 20.

11. Hence it will appear, that verbs having a medial י, may, in the present tense of *Kal*, take the same form which they, as well as those having a medial ו, will in *Hiphhíl;* and that they can be distinguished only by the context.

On the the Third Class of Defective Verbs.

202. These verbs are formed upon roots whose third radical letter is subject to elision; and this may take place, either when one of the letters אהוי occupies that situation (Art. 198. 2.), or, when the second and third radical letters happen to be the same (Art. 77.): as also in certain cases, when נ or ת is found in that place (Artt. 76. and 188. 23.).

2. But, before we proceed to consider these defects, it will be necessary to offer a few observations on the causes which have led to them: and first, we shall consider those which have one or other of the letters אהוי for their third radical.

3. It has already been remarked (Art. 200.), that considerable difficulty has been felt both in the Hebrew and Arabic, in ascertaining which is the proper root in many instances wherein these letters are concerned. It is also a fact, that primitive words having either of these letters for the first, second, or third radical, and forming words similar in some respects in sound, will generally have either the same, or very nearly the same, signification: e. g. יָצַב, וָצַב, or נָצַב *he* SET UP, to which perhaps may be added, as cognate, צָבָא *he arranged*, or *assembled, an army, performed divine service*, &c. which some make cognate with צְבִי *beauty*, and צָבָה *he became inflated*, &c. So יָכַל, כָּלַל, כּוּל, כִּיל, כְּלָה *comprehending, completing*, &c.,* to which many others may be added.

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* So יָבַשׁ and בָּוֹשׁ; טָבַב, טָוַב; נָגַד, נָוַד; צָיַד, צָוַד; רָעַע, רָוַע; קָוַץ, קָצַץ; רָכַב, רוּב &c. See the Mikhlol of Kimkhi, fol. קיט, where a large list of this sort of verbs is given.

It may be proper here to notice remarks sometimes made on verbs of this kind, which, I am induced to believe, are entitled to little credit. "Singularis *Linguæ* genius," says A. Schultens, Inst. Ling. Heb., p. 399, "et granditas

4. If this be the case, then, we need not be surprised in occasionally finding the vowels, and even the signification of one cognate root applied to another; as, רְפֵה, for רְפָא *heal thou* (root רָפֶה *becoming lax*), Ps. lx. 4; אֶרְפֶּה, for אֶרְפָּא *I will heal*, Jer. iii. 22. So, with respect to the vowels only; as, כָּלְאתִי, for כָּלֵאתִי *I restrained*, Ps. cxix. 101, as if the root had been כָּלֶה; מוֹצֶא, for מוֹצֵא *finding*, Eccles. vii. 26; רְפֶאנוּ, for רְפָאנוּ *we have healed*, Jer. li. 9; הַנִּבְאוֹת *prophesying*, Zech. xiii. 4; חֹטֵא *sinning*, Eccl. viii. 12, where the vowels belong to roots having ה or י for the last radical.

5. The following assume the vowels, and in some instances the forms, of a cognate root; נָשׂוּי *taken away*, Ps. xxxii. 1, where the form is derived from נָשֹׂה, while the root is נָשָׂא. So, תִּרְפֶּינָה, *they* (fem.) *will heal*, Job v. 18; יִרְפּוּ *they* (masc.) *will heal*, Jer. viii. 11, and נִרְפָּתָה *she*, or *it, was healed*, Ib. li. 9; נִפְלֵיתִי *I wondered*, Ps. cxxxix. 14; צָמֶת *thou hast thirsted*, Ruth ii. 9 (for צָמֵית, as if the root had been צָמֶה, but which is צָמֵא). In like manner, we have נָשׂוּ *they bear* (root נָשָׂא) Ezek. xxxix. 26; מָלְאוּ *they are full*, Ib. xxviii. 16; נִטְמִינוּ *we*

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stili, sæpe ansam præbuere, ad *geminæ Radicis formas* in *unam* conflandas." The first example he gives is הֹאבִישׁ Is. xxx. 5, which he calls "specimen insigne. *Hiphk. Radicum* יָבַשׁ *aruit*, et בָּאַשׁ *fœtuit*, signantissimi præ se ferens: ex הֵבְאִישׁ *fœtere fecit*, et הוֹבִישׁ *acescere fecit*, coalitum." Remarks of this kind are often met with in the Thesaurus Grammaticus of Buxtorf, in the Mikhlol of Kimkhi, the Rabbinical Commentaries, &c. I must confess, however, I can see little in all this, but the occasional adoption of one or other of the cognate roots, as indeed it occasionally happens in the Arabic, without any intention whatever on the part of the writer, to combine more ideas than one in such verb. In the above instance, then, I believe בָּאַשׁ has been the root taken, to be used nevertheless in the sense of בּוּשׁ. I must object to the vowel (וֹ) *Khōlĕm*: because, I think, it may have been introduced for the mere purpose of supporting this hypothesis. In Eichhorn's edition of Simonis's Lexicon, sub voce בּוּשׁ, א is said to be *otiose*.

are vile, Job xviii. 3, to which many more may be added; but, as they are always noticed in the best Lexicons, they need not be detailed here.

6. In the first place, then, every root terminating with a *radical* ה, that is, with ה having *Mappík* inscribed, will be regularly conjugated like פָּקַד; as, גָּבַהּ *he was high;* גָּבַהְתָּ *thou wast high,* גָּבְהוּ *they were high,* &c. This letter, therefore, is not subject to any elision, either here or elsewhere.

7. It is when ה is a substitute for ו, or י, only, that any departure from the general paradigm can take place in any case.

8. In the following instances, however, no such substitution takes place, but ו and י retain their original places; שָׁלַוְתִּי *I have been tranquil,* Job iii. 26; Infin. *Kal,* fem. שַׁלְוָה; Participial noun, שָׁלֵו, of the same root שלו. So רַאֲוָה, Infin. Ezek. xxviii. 17, from the root רָאָה, usually רָאַה. In *Pīhél,* אֲרַוֶּה *I will water,* Is. xvi. 9. But, in Job xii. 6, we have (י) for the last radical: as, יִשְׁלָיוּ *they will be tranquil* (where the accent has been drawn back) Art. 119. 11. So, חָסְיָה *it trusted,* fem., Ps. lvii. 2; יִרְבְּיָן *they multiply,* Deut. viii. 13, where, in the next member, we have יִרְבֶּה; תִּדַּמְיוּן *ye assimilate,* Is. xl. 18. 25; עַטְיָה *becoming languid,* Cantic. i. 7; בָּכְיָה *weeping,* Lam. i. 16. So also, מְמָחָיִם *things full of marrow,* Is. xxv. 6. In all other instances, ה will be substituted for either ו or י, and then will be subject to elision by the general rules affecting the letters אהוי.

9. In the Preterite tense, therefore, of all the species, ◌ָה will be the termination for the third person singular masculine, instead of ◌ָי or ◌ָו; ת of the feminine, just as it is in the feminine nouns in construction. In all the others, י will represent the third radical: as, גָּלָה *he revealed, discovered;* fem. גָּלְתָה; 2 pers. masc. גָּלִיתָ, id. fem. גָּלִית; 1 pers. com. גָּלִיתִי; pl. 3 pers. com. גָּלוּ for גָּלְהוּ or גָּלָיוּ Art. 73; 2 masc. גְּלִיתֶם, id. fem. גְּלִיתֶן; 1 com. גָּלִינוּ.

10. It must be remembered, however, that in every other species (ֶ) is generally the vowel which precedes י in the Preterite. Even in *Kal* (ֶ) would be more agreeable with the analogy than (ַ), because גָּלִיתָ &c. should be, according to the general paradigm, גָּלַיְתָ, which by Art. 87. 3. would become גָּלִיתָ: but, as (ֶ) preceding the י may also become (ַ) Art. 87. 4. this may have been adopted in this species.

11. The Present tense of every species here ends in ־ֶה,* as do also the Participles. The Imperative has ־ֵה, but this is the form of construction assumed by all nouns ending in ־ֵה (Art. 143. 5.), and such will the Imperative generally be.

12. The Infinitives follow the general paradigm, and end in ה֫— in the masculine; as, רָאֹה and רְאֹה *seeing*.† The feminine form always ends in ־וֹת; as, גָּלוֹת or גְּלוֹת (for גָּלְוֹת Art. 87. 1.).

13. The agent or active participle will end in ־ֵה; as, גֹּלֶה; fem. גֹּלָה (for גֹּלֵהָה Art. 73.). The patient or passive participle ends in וּי; as, גָּלוּי, form פָּקוּד, regularly, where the final י is quiescent, fem. גְּלוּיָה, pl. גְּלוּיִם and גְּלוּיוֹת: here י appears as the proper radical letter.‡

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* Except the 2 pers. sing. fem. and pl. masc. and fem., as also the 3 masc. and fem. pl., where ה is dropped, or changed to ־ֶי; as, 3 m. יִגְלֶה, f. תִּגְלֶה; 2 m. תִּגְלֶה, f. תִּגְלִי (for תִּגְלֶהִי Art. 73.); 1 com. אֶגְלֶה. Pl. 3 m. יִגְלוּ (for יִגְלֶהוּ Art. 73.), f. תִּגְלֶינָה; 2 m. תִּגְלוּ (for תִּגְלֶהוּ as before), f. תִּגְלֶינָה; 1 com. נִגְלֶה. In the same manner are the Present tenses of all the species conjugated.

† In קָנוֹ *acquiring*, 2 Sam. xxiv. 24, and חֹרוֹ וְזֹמּוֹ *conceiving and meditating*, Is. lix. 13, Schrœder thinks we have a final ו for the last radical letter: but this is far from being certain; קָנוֹת, חֹרוֹת and זֹמּוֹת will terminate regularly according to our paradigm; and, omitting the final ת by Art. 72, we shall have the forms, קָנוֹ, חֹרוֹ and זֹמּוֹ. The other example, viz. חַפְּיוֹ Hos. vi. 9, adduced by him, is probably a plural noun in construction.

‡ In Is. iii. 16, we have a various reading, viz. נְטוּפוֹת and נְטוּיוֹת, as also

On those Verbs which have an א *for the Third Radical Letter.*

203. The only departure from the general paradigm in verbs of this kind is, in the א becoming quiescent in the preceding vowel; as, Pret. Kal. מָצָא for מָצַא, *he found*, f. מָצְאָה, 2 m. מָצָאתָ, f. מָצָאת, 1 com. מָצָאתִי; pl. מָצָאוּ, com. 2 m. מְצָאתֶם, f. מְצָאתֶן, 1 com. מָצָאנוּ.

2. The Present tense is, יִמְצָא, תִּמְצָא, and so on.

In every other species, the persons of both tenses, except the third singular and plural of the Preterite of both genders, those of *Pūhál*, and of the Present of *Hiphḥíl*, the vowel preceding א is (ֶ). As *Niphḥál*, 3 m. נִמְצָא, f. נִמְצְאָה, 2 m. נִמְצָאתָ, f. נִמְצָאת, 1 com. נִמְצֵאתִי; plur. com. נִמְצְאוּ &c. Pres. tense, יִמָּצֵא &c.; *Hiph.* הִמְצִיא, f. הִמְצִיאָה, 2 masc. הִמְצֵאתָ &c. Pres. 3 m. יַמְצִיא, f. תַּמְצִיא &c. In *Pīḥél* and *Hithpāḥél* all is regular. In *Pūhál* we have, Pret. 3 pers. masc. מֻצָּא, f. מֻצְאָה; 2 m. מֻצֵּאתָ, f. מֻצֵּאת &c. Pres. 3 m. יְמֻצָּא, f. תְּמֻצָּא; 2 m. תְּמֻצָּא, f. תְּמֻצְּאִי &c. and so on throughout.

We have, however, יְשֻׁנֶּא *it shall be changed*, Eccl. viii. 1, where, according to Kimkhi, the vowels belong to the root שָׁנָה. Mikhlol, fol. קעד.

3. In the Infinitives and Participles a contraction mostly takes place; as, שְׂאֵת or שָׂאת, for שָׂאֵת or נְשָׂאֵת *bearing;* root נָשָׂא; מוֹצֵאת for מוֹצָאת; root מָצָא *finding*. We also have מוֹצְאֵת. So also שְׂנֵאת for שִׂנְאָת *hating*, form פִּקֻּדֵת, root שָׂנֵא; קְרֵאת or קְרָאוֹת *calling;* מַלֵּאת ro מְלֵאוֹת *filling* (Art. 87. 5.).

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in 1 Sam. xxv. 18; עֲשׂוּיוֹת and עֲשׂוּיוֹת, no reliance, therefore, can be placed on Schræder's remark, that these are words retaining their primitive radical ו. So likewise עָשׂוֹ Job xli. 24, may be a verb, and צָפוּ Ib. xv. 22, for צְפוּיוֹת by Art. 72. By the same rule we have נָקִי *clear, innocent*, for נְקִיוֹת &c.

4. Some verbs here, as in the other classes, have (-) for the last vowel of the Preterite of *Kal:* as, יָרֵא *he feared;* מָלֵא *he filled;* שָׂנֵא *he hated;* צָמֵא *he thirsted,* which they will retain throughout that tense, where other verbs have (ה): as, 3 m. יָרֵא, f. יָרְאָה; 2 m. יָרֵאתָ, f. יָרֵאת; 1 com. יָרֵאתִי; and so on. In every other tense and species they are conjugated like מָצָא.

5. For the rules and examples relating to Apocope when happening to these or any other verbs, see Artt. 74. 119. 3—8.

LECTURE XIII.

ON THOSE VERBS WHICH HAVE THEIR SECOND AND THIRD RADICAL LETTERS THE SAME.

204. It has been laid down as a rule, that whenever the last two letters of any primitive word happen to be the same, one of them may be dropped for the sake of euphony (Art. 77.) There are cases, however, in which this will not take place: these we shall notice first, and then proceed to shew in what instances and in what way our rule applies.

2. First, then, in the reduplicated species, i. e. in *Pīḥél, Pūḥál,* and *Hithpāḥél,* the middle radical letter will either receive *Dāgésh forte,* as in פִּקֵּד, or, the reduplication will take place on the measure פּוֹעֵל, פֹּעֵל, or הִתְפּוֹעֵל; or, lastly, on one or other of the reduplicated forms (Art. 197.). In these cases, therefore, no defect will take place.

3. In the next place, the following examples follow the general paradigm; as, זָמַם *he intended,* Deut. xix. 19; זָמַמְתִּי *I intended,*

Zech. viii. 14; כָּלְוּ *they finished*, Ezek. xxvii. 11; סָבְבוּ *they surrounded*, Eccles. xii. 5, &c.; עָשְׁשָׁה *it decayed*, Ps. vi. 8: חָנּוּן *being gracious*, Isa. xxx. 19.

4. The Participial nouns of *Kal;* as, סֹבֵב *surrounding*, Gen. ii. 13, pl. סְבִיבִים 2 Chron. iv. 3; אָרוּר *cursed*, Gen. xxvii. 29, pl. אֲרוּרִים, Josh. ix. 23, &c.

5. In some instances the Infinitive also takes the form פְּקֹד; as, לְסָבֵּב *for surrounding*, Numb. xxi. 4; לְחַמָּם *for warming*, Isa. xlvii. 14, form פְּקֹד, with (-) changed to (ר) on account of the pause, (Art. 123. 5.).

6. Again, in no case, in which either the first or third radical letter of any root is subject to elision or contraction, will our rule take place; as, in the first case, יִדְוֹדוּן for יְנִדְוֹדוּן *they flee*, Ps. lxviii. 13; הֵילִיל *he exclaimed*, root יָלַל; הַחְתַּתִּי *I broke to pieces*, Jer. xlix. 37, for הַחְתַּתְתִּי. So, חָיָה for חָיֵי. But, when this is not the case, and the last radical retains its power as a consonant, one of the two is dropped: as, חַי for חָיֵי *he lived*, Gen. v. 5.

7. Whenever, therefore, one or other of these exceptions does not take place, one of the two last radical letters of these verbs will regularly be rejected in both the tenses—in the Imperative, and occasionally in the Infinitive of *Kal*,—the whole of the species *Niphhál*, *Hiphhíl*, and *Hophhál*.

8. The most convenient method, perhaps, of stating this defect will be by saying, that the second radical with the preceding vowel, or *Shĕvá*, is rejected; as, סָב, for סָבַב; *Niph.* נָסַב, for נִסְבַּב, &c. which will generally hold.

9. In both tenses, then, of the species *Kal*, *Niphhál*, *Hiphhíl* and *Hophhál*, as also in their Infinitives, Imperatives, and Participles, excepting those already mentioned, will the second radical letter of all such roots be rejected; but, whenever any *asyllabic* augment

takes place, this rejected letter will be restored by the operation of *Dāgésh forte* (Art. 77.)

10. If, in the next place, we except the first and second persons of both numbers and genders, throughout all the Preterites of these species, the abbreviated pronouns which are *asyllabic* will be the same in these as in other verbs. But, in all the first and second persons of these preterites, the vowel וֹ is introduced, as in Art. 201. 6. between the root and the pronouns; e. g. taking סָבַב for the root, 3 m. סָבַב, f. סָבְבָה, 2 m. סַבּוֹתָ, f. סַבּוֹת; 1 com. סַבּוֹתִי; pl. סַבּוֹתֶם, סַבּוֹתֶן, סַבּוֹנוּ. So in *Niphhál:* 3 m. נָסַב, f. נָסַבָּה, 2 m. נְסַבּוֹתָ, נְסַבּוֹת, and so on.

11. It should be observed, that as the first letter of the root in the Present necessarily commences a syllable, the preformative will either take *Shĕvá* (ְ), or a perfect vowel. It will take *Shĕvá* when the accent is on the third letter, or farther from the beginning of the word; in all other cases the vowel will be perfect: as Pres. *Kal,* 3 pers. m. יָסֹב, fem. תָּסֹב; pl. m. יָסֹבּוּ, f. תְּסֻבֶּינָה, &c. *Niphhál,* Pret. 3 m. נָסַב, fem. נָסַבָּה, 2 m. נְסַבּוֹתָ, f. נְסַבּוֹת, &c. *Hiphhíl,* Pret. 3 m. הֵסֵב, f. הֵסֵבָּה, 2 m. הֲסִבּוֹתָ, f. הֲסִבּוֹת; 3 pl. com. הֵסֵבּוּ, 2 m. הֲסִבּוֹתֶם, f. הֲסִבּוֹתֶן, &c. Pres. 3 m. sing. יָסֵב, f. תָּסֵב, 2 m. תָּסֵב, f. תָּסֵבִּי; 1 com. אָסֵב, 3 pl. m. יָסֵבּוּ, f. תְּסֻבֶּינָה, &c.

12. It should be remembered, that the י usually found between the second and third radical, and which is considered as characteristic of the *Hiphhíl* species, never appears in these verbs.

13. In *Hophhál,* ו is inserted after the characteristic ה, in order to complete the initial syllable, after which this species is conjugated like the preceding: as, Pret. 3. m. sing. הוּסַב, f. הוּסַבָּה, 2 m. הוּסַבּוֹתָ, f. הוּסַבּוֹת;

1 com. הוֹסַבְּוֹתִי, &c. Present: 3 sing. m. יוֹסֵב, f. תּוֹסֵב, 2 m. תּוֹסֵב, f. תּוֹסַבִּי; pl. תּוֹסַבֶּינָה. In the last, and every similar case in this species, the first vowel is necessarily immutable: it must, therefore, remain perfect. So in the Imperative and Participle, הוֹסֵב, f. הוֹסַבִּי, &c. מוֹסֵב, f. מוֹסַבָּה, &c.

14. In these, as in all other verbs, the final vowel of both the tenses in *Kal* may be (-), (ֶ), or (ִ). The root above given exemplifies (-) for the last vowel of the Preterite, and (ִ) for that of the Present. The only variety however which occurs is, in having (ִ) for the last vowel of the Preterite, and (-) for that of the Present: as, רָבְּוּ *they cast*, of רָבַב Gen. xlix. 23; גָּלּ *he hath devolved upon*, Ps. xxii. 9. So in the Infinitives and Imperatives, which are generally constructed on the same form with the Present, with (-): as, גַּל, for גְּלַל *devolve thou*, Ps. cxix. 22. Present: יִקְלוּ *they shall be vile*, for יִקְלְלוּ 1 Sam. ii. 30. In *Hiphḥíl* also, we have occasionally (-): as, הֵקַל *he made light*, for הִקְלַל Is. viii. 23. Participle, מֵצַל *giving shade*, for מַצְלַל Ezek. xxxi. 3.

15. In the species *Pīḥél*, *Pūḥál*, and *Hithpāḥél*, the forms assumed for conjugation must be determined by usage, i. e. whether they are to be פִּקֵּד, פּוֹקֵד, פּוּקַד, הִתְפַּקֵּד, הִתְפּוֹקֵד, or any other of the reduplicated forms (Art. 197.); and when this is done, the process will be analogous to that of the general paradigm.

16. Of the verbs terminating in נ or ת, enough has been said, Artt. 198. 10. 188. 23. 26. 28.

On the doubly Defective Verbs: i. e. *Verbs, in which more than one of the Radical Letters may be subject to quiescence or elision, by the operation of the preceding Rules.*

205. Roots may be supposed to exist composed of such letters as may all be subject to elision or quiescence, when occurring in certain situations: but, that they all should be subject, at the same time, to such rule, the nature of the case makes impossible: because, quiescence can take place, only when some homogeneous vowel precedes; and this pre-supposes that such vowel is enounced by a consonant. And, in the case of one of the two last radical letters of a verb being dropped, it is also supposed, that some preceding vowel is enounced, which cannot be done without the influence of a preceding consonant.

2. Hence it will follow, that such part of any root as is unaffected by the influence of a preceding vowel will remain unaltered: and also, that no two contiguous letters can at the same time be subject to defect by the process of conjugation, if we except the operation of apocope, and those cases in which any of the אהוי letters are dropped, as being unnecessary to the pronunciation. But, when the first and last are subject to quiescence or elision, the middle radical letter, be that what it may, will generally retain its character as a consonant, and may receive a *Dāgésh forte;* or if not capable of being doubled, may be compensated in the preceding vowel being made perfect.

3. In this case, therefore, as in all the preceding ones, the general paradigm holds good: but, as the concurrence of certain sounds is incompatible with the pronunciation of the Hebrews, some changes will take place, in order to avoid this difficulty. Example, however, is

always easier to be understood than precept; we shall now give, therefore, a few examples of all the cases that occur; which, after Schrœder, we shall divide into three classes.

First Class.

4. This class will have the first and third radical letters subject to elision, or quiescence. And first, both are subject to elision, as in נָתַן *he gave, placed;* נָגַן *he played on the psaltery;* נָחַת *he descended,* which will drop either the נ or ת, or both, by rules already detailed (Artt. 198. 10. 188. 23. 28. &c.): e. g. in *Niphhál,* Pret. 2 pers. נִתַּתָּ, נִתַּתְּ, נִתַּתִּי, for נִנְתַּנְתָּ, נִנְתַּנְתְּ; and so of the rest.

5. The first is subject to quiescence, and the third to elision, as in אָמַן *he was faithful;* יָשַׁן *he slept;* אָפַת, or יָפַת, *he was handsome.* Here the ן will be rejected, as before, whenever it is affected by a final *Shĕvá* (ְ) by analogy; the final ת, by Art. 188. 23; and the initial י or א, will be quiescent, according to the rules detailed in Artt. 199. 200.

6. In the next place, the first will be subject to elision and the third to quiescence, in such roots as נָשָׂא *he bore;* as, Present tense, 3 p. m. *Kal,* יִשָּׂא for יִנְשָׂא (Art. 198.); Imp. שָׂא; Inf. שׂוֹא, שְׂאֵת, or שְׂאֵת. *Niph.* Pret. and Part. נִשָּׂא. *Hiphhíl,* Pret. הִשִּׂיא. *Hoph.* הֻשָּׂא: also in roots terminating in ה, for ו or י: as, נָטָה *he extended;* Pres. *Kal,* יִטֶּה; and, by apocope (Art. 74. 2.), יֵט or יֶט. But here, the Imperative and Infinitive are sometimes written at length; as, נְטֵה *extend,* Exod. viii. 1, &c.; נְטוֹת *declining,* Num. xxii. 26. In *Niphhál,* נָטוּ for נִנְטָהוּ, and, with a pause accent (Art. 119. 11.), נָטֽוּ *are they extended,* Numb. xxiv. 6.

Hiphḥíl, הִטָּתוֹ, 3 sing. fem. with the pronoun וֹ, for הִנְטַתַּתְהוּ *she subdued him,* Prov. vii. 21. Pres. תֶּטְ for תַּטֶּה, by apocope, *incline,* Ps. cxli. 4, and Imper. הַטְ for הַטֵּה *incline thou,* Ps. xvii. 6.

7. Again, verbs having both the first and third radical letter subject to quiescence; as, יֵתֵא (for יֵאתֵא, contraction of יֵאֲתֵא Art. 87. 5., from the root אָתָא) *he will come,* Deut. xxxiii. 21; יֹאפֶה (for יֵאֹפֶה Ib. from the root אָפָה) *he will bake:* and 1 Sam. xxviii. 24, תֹּפֶהוּ *she bakes it,* where the first and last radicals are dropped; יֵצֵא *he will go out,* for יֵיצֵא, root יָצָא. Imper. צֵא. Infin. צוֹא, צָא, צֵאָה, and צֵאת. So יָרֵא *he feared;* Pres. *Kal.* יִירָא or יִרָא; Infin. לִרְאֹת for לִירוֹא. *Niphḥál,* Pret. or Part. נוֹרָא; יָרָה *he cast,* Pres. *Kal,* יִירֶה. Hence נִירֶם *we shoot them,* Num. xxi. 30. In *Hiphḥíl,* יוֹרֶה, and, by apocope, יֹור *he shot,* 2 Kings xiii. 17: יָגָה *he grieved;* Pret. *Hiphḥíl,* הוֹגָה; Pres. pl. תּוֹגוּ; and Job xix. 2: תּוֹגְיוּן, with a paragogic *Nún* (Art. 120. 8.) *Hophḥál,* הוּגָה, whence תּוּגָה *pain.* Participle of *Niphḥál,* נוּגוֹת *persons* (fem.) *pained,* Lam. i. 4, &c.

Second Class.

8. The second class of doubly defective roots includes those which have a medial וֹ or יִ subject to quiescence, and the third radical letter subject to elision; as, בּוֹן or בִּין *he understood;* לוּן *he lodged;* שׂוּת *he placed;* as, שַׂתָּ for שַׂוְתָּ *thou hast placed;* לַנּוּ *we have lodged,* for לָוַנּוּ (Artt. 76. 188. 23.). But, in these verbs, the final נ is not universally rejected; as, בָּנְתָּה *thou hast understood,* Ps. cxxxix. 2.

Third Class.

9. The third class comprehends those verbs which have

ו or י for the middle radical, and א or ה for the third; each of which may be subject to quiescence, and in certain cases to rejection.

10. Of the first sort בּוֹא *entering in;* נוּא *being crude,* and קוּא or קיא *vomiting,* are examples which may thus be conjugated.

PRET.

KAL.

3 p. m. sing. בָּא, f. בָּאָה; 2 m. בָּאתָ, f. בָּאת; 1 com. בָּאתִי. Pl. 3 com. בָּאוּ, &c.

PRES.

3 p. m. sing. יָבֹא, f. תָּבֹא; 2 m. תָּבֹא, f. תָּבֹאִי; 1 com. אָבֹא. Pl. 3 m. יָבֹאוּ, &c.

IMP.

3 p. m. sing. בּוֹא, f. בּוֹאִי; 2 m. בֹּאוּ. Pl. f. בֹּאֶינָה, or בֹּאנָה.

INFIN.

בּוֹא, or בֹּא, בִּיא, בִּיאָה.

PART.

Masc. sing. בָּא, f. בָּאָה. Pl. בָּאִים, f. בָּאוֹת.

11. In those cases in which *Khōlém* would accompany the middle radical, ו may be inserted or not: as, יָבוֹא, תָּבוֹא &c., or יָבֹא, תָּבֹא &c. And, in others, where *Kāméts* attends the radical א, א is occasionally omitted (Art. 72.): as, בָּנוּ for בָּאנוּ *we came in,* 1 Sam. xxv. 8.

In *Hiphḥíl* we have, Pret. הֵבִיא, הֵבֵאתָ, or הֲבִיאוֹתָ, &c. Pres. יָבִיא or יְבִיא or יָבֵא, תָּבִיא, and so on. Infinitive, הָבֵא, הָבִיא, and with א dropped, הָבִי. Part. מֵבִיא or

מְבִי. Pret. *Hophhál,* הוּבָא, הוּבְאָה, הוּבָאת, הוּבָאתִי. Pres. יוּבָא, תּוּבָא &c. Part. מוּבָא &c.

12. Examples, in which both a medial ו or י, and final ח, are at the same time quiescent, seldom occur, if we except those forms of the Present which are said to be subject to apocope: as, יְהִי, for יִהְיֶה *he shall,* or *may be;* so יְהוּא for יִהְוֶה by apocope (Art. 74. 2.) and having a paragogic א; root הָוָה for הָיָה Eccles. xi. 3. In all other cases the middle radical letter retains its character as a consonant, the third only being subject to quiescence: as,

PRET.

3 p. m. sing. חָיָה, f. הָיְתָה; 2 m. הָיִיתָ, f. הָיִית; 1 com. חָיִיתִי. 3 p. com. pl. הָיוּ, 2 m. חֲיִיתֶם, f. חֲיִיתֶן; 1 com. חָיִינוּ.

PRES.

3 p. m. sing. יִהְיֶה, once יְהוּא, apoc. יְהִי, f. תִּהְיֶה, apoc. תְּהִי, &c.

IMPER.

2 p. m. sing. חֱיֵה, id. fem. חֲיִי.

PART.

Masc. sing. חָיָה *Ens.*

13. Verbs of this kind are seldom found conjugated beyond the first or second species; and perhaps never throughout those.

It must be borne in mind, that, in any of these verbs, the paragogic א or ן may occur in their usual places—that any of the אהוי letters may be dropped or not, when the preceding vowels will preserve the pronunciation of the word—that the second persons singular of the Preterite may have ה added: as, נָתַתָּה *thou gavest*—and that *Dāgésh forte* may occasionally be omitted, and a compensation made, by the preceding vowel becoming perfect. But, as the Dictionaries and Concordances will always shew in what cases these take place, it will be unnecessary to note them down here.

On the Inseparable Pronouns when attached to Verbs.

206. When the inseparable pronouns are attached to

nouns, the meaning of the compound will, as we have seen (Art. 145. 1.), be propriety, possession, or the like; because in no other way can nouns and personal pronouns be construed together; but, when the same pronouns are combined with verbs, which are already compounded with pronouns by the process of conjugation, then, if the verbs are transitive, these further affixed pronouns must be considered as complementary of the signification of such verbs, or what we usually term an objective case: but, if such verbs be intransitive, then must they be translated by introducing some preposition or other word explanatory of the connexion thus formed; as, גְּדַלַנִי *he grew up for me,* or *with me,* Job xxxi. 18; קְדַשְׁתִּיךָ *I am holy* (as to) *thee,* i. e. *I am holier than thou,* Is. lxv. 5. So יִגָּרְךָ *shall dwell* (with) *thee,* Ps. v. 5. We shall have occasion to speak more particularly on this subject when we come to the Syntax.

207. The next question will be, How will the addition of these pronouns affect the vowels and consonants of the verbs? Generally, having the vowels of the affixed pronouns given, those which precede and are *mutable* will be regulated by the general laws prevailing in the nouns; that is to say, any *mutable* vowel, situated at some distance from the accent, will be rejected, while any perfect vowel, deprived of the accent and followed immediately by a consonant, will be changed for its correspondent imperfect one. But, as a table will make all plain, we shall now give one with the regular triliteral verb: those which are subject to any defect will receive the same affixes, due attention being paid to their particular characters.

2. Table of the Abbreviated Pronouns as attached to Verbs.

SINGULAR.

Pers.	Forms proper for the Preterite Tense.	Do. for the Present.
1 com.	נִי— —נִי	—נִי
2 masc.	ךָ, *in pausa* —ךָ or —ךְ	—ךְ or —כָה
2 fem.	—ךְ ..... —ךְ — —ךְ	—ךְ — —ךְ or —כִי
3 masc.	—הוּ ..... —וֹ —	—הוּ — וֹ
3 fem.	—הּ —ה ..... —ה —	—הָ

PLURAL.

1 com.	—נוּ —נוּ	—נוּ
2 masc.	—כֶם	—כֶם
2 fem.	—כֶן	—כֶן
3 masc.	—ם —ם, *poeticè* —מוֹ	—ם —ם, *poeticè* —מוֹ
3 fem.	—ן —ן	—ן

3. Affixes of the Present, when preceded by an Epenthetic Nún, more properly the Nún of confirmation and inference. See Art. 175. 17. &c., *and the Syntax.*

	SINGULAR.		PLURAL.
1 com.	—נִי —נִי for —נְנִי	—נְנִי	—נָנוּ —נָנוּ
2 masc.	—ךָ —ךְ — —כָה	—נְכָה —נְךָ	
3 masc.	—נּוּ for —נְהוּ	—נּוֹ	
3 fem.	—נָּה — —נָהּ		

208. EXAMPLES OF THE THIRD PERSON SINGULAR PRETERITE OF THE VERB, WITH ITS VARIOUS AFFIXED PRONOUNS.

פְּקָדַנִי *he visited me;* פְּקָדָנוּ — *us;* פְּקָדְךָ — *thee,* m., פְּקָדֵךְ — *thee,* f.; פְּקָדְכֶם — *you,* m., פְּקָדְכֶן — *you,* f.; פְּקָדֵהוּ, or contr. פְּקָדוֹ, or פְּקָדְוֹ — *him,* פְּקָדָהּ

— *her;* פָּקְדָם, poeticè פָּקְדָמוֹ — *them,* m., פָּקְדָן — *them,* f.

Third Person Singular Feminine.

פָּקְדַתְנִי *she visited me,* com.; פָּקְדַתְנוּ — *us,* com.; פָּקְדַתְךָ — *thee,* m., פָּקְדַתֵךְ — *thee,* f.; פָּקְדַתְכֶם — *you,* m., פָּקְדַתְכֶן — *you,* f.; פָּקְדַתּוּ or פָּקְדַתּוֹ — *him,* פָּקְדַתָהּ or פָּקְדַתָה — *her;* פָּקְדַתָם — *them,* m., פָּקְדַתָן — *them,* f.

Second Person Masculine.

פָּקַדְתָּנִי *thou visitedst me,* com.; פָּקַדְתָּנוּ — *us,* com.; פָּקַדְתּוּ or פָּקַדְתּוֹ — *him,* פָּקַדְתָּהּ — *her;* פָּקַדְתֶּם — *them,* m., פָּקַדְתֶּן — *them,* f.

Second Person Feminine.

פָּקַדְתְּנִי *thou* (fem.) *visitedst me,* com.; פָּקַדְתְּנוּ — *us,* com.; פָּקַדְתִּיהוּ or פָּקַדְתָּיו — *him,* פָּקַדְתִּיהָ *her;* פָּקַדְתֶּים *them,* m., פָּקַדְתֶּין *them,* f.

First Person Singular Com.

פָּקַדְתִּיךָ *I visited thee,* m., פָּקַדְתִּיךְ — *thee,* f.; פָּקַדְתִּיכֶם — *you,* m., פָּקַדְתִּיכֶן — *you,* f.; פָּקַדְתִּיהוּ or פָּקַדְתָּיו — *him,* פָּקַדְתִּיהָ — *her;* פָּקַדְתִּים — *them,* m., פָּקַדְתִּין — *them,* f.

Third Person Plural Com.

פָּקְדוּנִי *they visited me,* com.; פָּקְדוּנוּ — *us,* com.; פָּקְדוּךָ — *thee,* m., פָּקְדוּךְ *thee,* f.; פָּקְדוּכֶם — *you,* m., פָּקְדוּכֶן — *you,* f.; פָּקְדוּהוּ — *him,* פָּקְדוּהָ — *her;* פָּקְדוּם — *them,* m., or, poeticè פָּקְדוּמוֹ, פָּקְדוּן *them,* f.

Second Person Plural Com.

פְּקַדְתּוּנִי *ye* (com.) *visited me;* פְּקַדְתּוּנוּ — *us,* com.; פְּקַדְתּוּהוּ — *him,* פְּקַדְתִּוהָ — *her;* פְּקַדְתּוּם — *them,* m., פְּקַדְתִּין — *them,* f.

First Person Plural Com.

פְּקַדְנוּךְ *we* (com.) *visited thee,* m.; פְּקַדְנוּךְ — *thee,* f.; פְּקַדְנוּכֶם — *you,* m., פְּקַדְנוּכֶן — *you,* f.; פְּקַדְנוּהוּ — *him,* פְּקַדְנוּהָ — *her;* פְּקַדְנוּם — *them,* m., פְּקַדְנִין — *them,* f.

EXAMPLES OF THE PRESENT TENSE, WITH THE AFFIXED PRONOUNS.

Third Person Singular Masc.

יִפְקְדֵנִי *he visits me,* com.; יִפְקְדֵנוּ — *us,* com.; יִפְקָדֵךְ — *thee,* m., יִפְקָדֵךְ — *thee,* f.; יִפְקָדֵכֶם — *you,* m., יִפְקָדֵכֶן — *you,* f.; יִפְקְדֵהוּ or יִפְקָדוֹ — *him,* יִפְקְדֶנָּה or יִפְקָדָהּ — *her;* יִפְקְדֵם — *them,* m., or, poeticè יִפְקְדֵמוֹ, יִפְקְדֵן — *them,* f.: with the Epenthetic or Paragogic ן, יִפְקְדֶנּוּ *he visits him,* יִפְקְדֶנָּה — *her,* יִפְקְדֶךָּ — *thee;* יִפְקְדוּן *they visit;* יִמְצָאֻנִי *they find me,* Prov. i. 28; יְשָׁרְתוּנָךְ *they serve thee,* f.; יִלְכְּדֻנוֹ *they take him,* and so on

Remarks.

209. It will be seen by the Table, that every possible combination of the verb with the pronoun thus affixed is not made: *I visited myself, thou visitedst thyself,* and the like, would rather fall under the province of one of the reciprocal species: as, נִפְקַדְתִּי, or הִתְפַּקַּדְתִּי in *Niphḥál* or *Hithpaḥél,* and would not, therefore, be made in *Kal* by affixing the pronouns; but, which of these species is to be adopted, custom alone can determine. We have, nevertheless, a very few examples in which this combination is made in

Kal: as, אֲנִי עֲשִׂיתָנִי *I made myself*, or, *for myself*, Ezek. xxix. 3, in which the repetition of the pronoun seems to add some emphasis to the passage.

2. With respect to the vowels of the root, it will immediately be perceived, that they are subject to the same laws which prevail in the nouns, when receiving similar additions. In the *asyllabic* affixes, for example, as the last consonant of the root must be taken in order to enounce the syllable, the preceding vowel must either be perfect, or rejected. But neither of the vowels of the root in *Kal* is *immutable*; and, as the first is the farthest removed from the accent, it is rejected as in the nouns; and we have פָּקָדֵנִי, just as we have דְּבָרִי (Art. 153. 2.). In like manner, when the affix is *syllabic*, we have the first vowel rejected, and the second made *imperfect*, as often as the accent is with the affix: as, פְּקֹדְכֶם, just as we have דִּבְרֵכֶם in the nouns. This necessarily holds good in the Present tense, the Imperative, Infinitive and Participles; as also in all the other species *Niphḥál*, *Pīḥél*, &c., as well as in the defective verbs, nouns, and participles, due respect being had to the etymology of the words.

3. In a few instances the affix of the first person has (ר) instead of (-): as, עָנָנִי *he hath heard me*, Ps. cxviii. 5; בְּזָחָנִי *thou hast despised me*, 2 Sam. xii. 10. But in the last case this seems to have been brought about by the influence of the accent (Art. 120. 7.).

4. For the feminine affix ךָ we sometimes have ךְ; as, קָרָאֲךְ *he hath called thee* (fem.), Is. liv. 6. So הִבָּרְאֲךְ *thy being created*, Ezek. xxviii. 15, which are generally thought to be Chaldaïsms. In the last case, however, the pause-accent will be sufficient to account for the anomaly (Art. 123. 4.).

5. When, however, the accent is on any occasion drawn back, the vowel accompanying the affix will necessarily be *imperfect*; as, אֲהֵבַתְךָ *she hath loved thee* (fem.); גְּנֵבָתָם *she hath stolen them*, &c. Art. 119. 3. cor.

6. It should also be observed, that whenever the root ends in either ה or י by the process of conjugation, &c. the affixes are simply added; as, פְּקָדוּנִי without any previous vowel or *Shĕvá*; and, that when the affixes are found both in the *syllabic*, and *asyllabic*, forms, the *syllabic* must be taken in these cases: as, פְּקָדוּהָ, not פְּקָדוּהּ *they visited her*; פְּקָדוּהוּ, not פְּקָדוּוֹ *they visited him*. The reason is obvious: one vowel following another will be unut-

terable; and, in order to avoid this, a consonant must be introduced.

7. In פָּקַדְתָּ the terminating vowel gives place to the vowel of the affix; as, פְּקַדְתָּנִי *thou visitedst me.*

8. The form פָּקַדְתְּ is found in a few instances with the pronominal affixes; as, הִשְׁבַּעְתְּנוּ *thou* (fem.) *hast adjured us*, Josh. ii. 17, 20: but, most frequently, the form פָּקַדְתִּי is taken (see Art. 188. 25.): as, פְּקַדְתִּינִי; and, without י, פְּקַדְתְּנִי *thou* (fem.) *hast visited me.* When this is the case, the context alone must determine whether the verb is of the first or second person. In a few cases also, (ְ) takes the place of (ַ); as, הוֹרַדְתָּנוּ *thou* (fem.) *hast caused us to descend*, Josh. ii. 18.

9. The second persons masculine and feminine plural take the forms פְּקַדְתִּי, instead of פְּקַדְתֶּם or תֶּן— before the affixed pronouns; as, פְּקַדְתִּיכִי *ye* (com.) *visited me.* In this case, the affixed pronoun seems to be of the Chaldaïc form, אַתִּין *you*, instead of the Hebrew one אַתֶּם, or אַתֶּן.

On the Vowels of the Present Tense, the Imperative, Infinitive, and Participles.

210. As the terminating vowel of the Present tense is *mutable* in the regular triliteral verb in *Kal*, it will be rejected upon receiving any *asyllabic* affix; as, יִפְקְדֵנִי *he visits me;* but, when the affix is *syllabic*, it will be changed for its correspondent imperfect vowel; as, יִפְקָדֵךְ *he visits thee*, &c. due regard being had to the vowel as determined by usage: i. e. whether it be (ֵ) (ַ), (ְ), or (ֶ), and to the following consonant, whether it be guttural or not.

In a few instances, the vowels proper for the affixes of the preterite are found with those of the present; as, יַשְׂבִּיעֵנִי *he will fill me*, Job ix. 18; יַכִּירֵנוּ *he will acknowledge us*, Is. lxiii. 16; נַכֶּם *we will strike* or *pierce them*, Num. xxi. 30, &c. And, *vice versâ*, those proper for the present with the preterite; as, יִסְּרֵנִי *he hath corrected me*, Is. viii. 11.

2. These observations will apply to the affixing of the pronouns to the present tenses of verbs of every species and sort.

3. In the Imperatives, however, which receive no preformatives, the vowels will be regulated as they are in the nouns (which in reality the Imperatives all are); and, as the form proper for construction

will take the affixed pronouns, the ultimate or penultimate vowels alone can be subject to change, as in the nouns; e. g. שְׁלָחֵנִי *send me*, from שְׁלַח *send*: שִׁמְעוּנִי *hear ye me*, from שְׁמַע *hear*. So דָּעֵהוּ *know thou him*, from דַּע.

4. Those terminating in (יְ) have been thought to be subject to a transposition; as, שָׁמְרֵנִי *keep thou me*, from שִׁמֹר. I believe, however, that שְׁמֹר is the primitive word taken in these cases, whence we shall regularly have שָׁמְרֵנִי, &c.

5. The Infinitives are subject to the same general laws with the Imperatives of *Kal*, and these also prevail in every species of the Segolate nouns; i. e. we must inquire, in the first place, what form of the primitive has been taken, and then add our affixes, &c. just as we do to those nouns. Examples; מָלְכוֹ *his reigning*, from מֶלֶךְ, or rather מְלֹךְ; רָדְפִי *my persecuting*, from רֹדֶף or רְדֹף. So מָאֳסָכֶם for מְאֹסְכֶם (Art. 106. 2.) *your spurning*, from מָאֹס or מְאֹס; קָרְבְּכֶם, for קִרְבְּכֶם *your drawing near*, from קָרֵב or קְרַב. Sometimes obliquely (Art. 96. 2.): as, קָצְרְכֶם *your reaping*, from קָצַר or קְצֹר.

6. It may be observed that with the affixes ־הּ, ־כֶם, and ־כֶן, both forms are found; as, אֲכָלֵךְ *thy eating*, Gen. ii. 17; אֲכָלְכֶם *your eating*, Gen. iii. 5; שָׁמְעָךְ *thy hearing*, 2 Sam. v. 24; שָׁמְעֲכֶם *your hearing*, Josh. vi. 5. But it seldom happens that the same word is found in both forms: which seems to shew, that in one case, one primitive form has been preferred, and in another, another.

7. Infinitives of other forms are subject to the general laws which prevail in nouns of the same forms.

8. Nothing further need be said on the manner in which the participles receive the pronominal affixes. They are nothing but nouns, and are, therefore, subject to the same variations with them.

On the mode of affixing the Pronouns to the different parts of the Defective Verbs.

211. It will be quite unnecessary to detain the Student long on this subject. He will only have to bear in mind, what has been laid down in our Canons on the mutable and quiescent characters of the letters אֶהֱוִי—on נ, as

occasionally rejected—on roots having the second and third radical letter the same, and hence occasionally losing one, which will however return whenever circumstances will allow it, under the form of *Dāgésh forte*—and on the vowels, as regulated by the occurrence of gutturals, the addition of *syllabic*, or *asyllabic* augments, and the like; all of which has been abundantly exemplified in the preceding pages. We shall now, therefore, take our leave of this subject.—The following are tables, intended to show the full conjugations of the different kinds of verbs, in illustration of the rules detailed and exemplified in our present and preceding Lecture.

These Tables have been taken from the "Lehrgebäude der Hebraischen Sprache" of Dr. Gesenius, with some slight alterations.

Paradigm of Verbs in KAL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. דל
Sing. 3 m.	קָטַל	עָמַד	זָעַק	שָׁמַע	נָגַשׁ	סָב
3 f.	קָטְלָה	עָמְדָה	זָעֲקָה	שָׁמְעָה	נָגְשָׁה	סַבָּה
2 m.	קָטַלְתָּ	עָמַדְתָּ	זָעַקְתָּ	שָׁמַעְתָּ	נָגַשְׁתָּ	סַבּוֹתָ
2 f.	קָטַלְתְּ	עָמַדְתְּ	זָעַקְתְּ	שָׁמַעְתְּ	נָגַשְׁתְּ	סַבּוֹת
1 com.	קָטַלְתִּי	עָמַדְתִּי	זָעַקְתִּי	שָׁמַעְתִּי	נָגַשְׁתִּי	סַבּוֹתִי
Plur. 3 com.	קָטְלוּ	עָמְדוּ	זָעֲקוּ	שָׁמְעוּ	נָגְשׁוּ	סַבּוּ
2 m.	קְטַלְתֶּם	עֲמַדְתֶּם	זְעַקְתֶּם	שְׁמַעְתֶּם	נְגַשְׁתֶּם	סַבּוֹתֶם
2 f.	קְטַלְתֶּן	עֲמַדְתֶּן	זְעַקְתֶּן	שְׁמַעְתֶּן	נְגַשְׁתֶּן	סַבּוֹתֶן
1 com.	קָטַלְנוּ	עָמַדְנוּ	זָעַקְנוּ	שָׁמַעְנוּ	נָגַשְׁנוּ	סַבּוֹנוּ
INF. abs.	קָטוֹל	עָמוֹד	זָעוֹק	שָׁמוֹעַ	נָגוֹשׁ	סָבוֹב
INF. const.	קְטֹל	עֲמֹד	זְעֹק	שְׁמֹעַ	גְּשֶׁת	סְבֹב
IMPERATIVE.						
Sing. m.	קְטֹל	עֲמֹד	זְעַק	שְׁמַע	גַּשׁ	סְבֹב
f.	קִטְלִי	עִמְדִי	זַעֲקִי	שִׁמְעִי	גְּשִׁי	סְבִּי
Plur. m.	קִטְלוּ	עִמְדוּ	זַעֲקוּ	שִׁמְעוּ	גְּשׁוּ	סְבּוּ
f.	קְטֹלְנָה	עֲמֹדְנָה	זַעֲקְנָה	שְׁמַעְנָה	גַּשְׁנָה	סַבֶּינָה
PRESENT.						
Sing. 3 m.	יִקְטֹל	יַעֲמֹד	יִזְעַק	יִשְׁמַע	יִגַּשׁ	יָסֹב
3 f.	תִּקְטֹל	תַּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תִּגַּשׁ	תָּסֹב
2 m.	תִּקְטֹל	תַּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תִּגַּשׁ	תָּסֹב
2 f.	תִּקְטְלִי	תַּעֲמְדִי	תִּזְעֲקִי	תִּשְׁמְעִי	תִּגְּשִׁי	תָּסֹבִּי
1 com.	אֶקְטֹל	אֶעֱמֹד	אֶזְעַק	אֶשְׁמַע	אֶגַּשׁ	אָסֹב
Plur. 3 m.	יִקְטְלוּ	יַעֲמְדוּ	יִזְעֲקוּ	יִשְׁמְעוּ	יִגְּשׁוּ	יָסֹבּוּ
3 f.	תִּקְטֹלְנָה	תַּעֲמֹדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּגַּשְׁנָה	תָּסֹבֶּינָה
2 m.	תִּקְטְלוּ	תַּעֲמְדוּ	תִּזְעֲקוּ	תִּשְׁמְעוּ	תִּגְּשׁוּ	תָּסֹבּוּ
2 f.	תִּקְטֹלְנָה	תַּעֲמֹדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּגַּשְׁנָה	תָּסֹבֶּינָה
1 com.	נִקְטֹל	נַעֲמֹד	נִזְעַק	נִשְׁמַע	נִגַּשׁ	נָסֹב
PRES. apoc.	—	—	—	—	—	—
PART. act.	קֹטֵל	עֹמֵד	זֹעֵק	שֹׁמֵעַ	נֹגֵשׁ	סֹבֵב
pass.	קָטוּל	עָמוּד	זָעוּק	שָׁמוּעַ	נָגוּשׁ	סָבוּב

Paradigm of Verbs in KAL.

Verb. ה final.	Verb. א final.	Verb. ע med.	Verb. ע med.	Verb. ע init.	Verb. ע init.	Verb. א init.
גָּלָה	מָצָא	בּוֹן	קָם	יָטַב	יָשַׁב	אָכַל
גָּלְתָה	מָצְאָה		קָמָה			
גָּלִיתָ	מָצָאתָ		קַמְתָּ			
גָּלִית	מָצָאת		קַמְתְּ			
גָּלִיתִי	מָצָאתִי		קַמְתִּי			
גָּלוּ	מָצְאוּ		קָמוּ			
גְּלִיתֶם	מְצָאתֶם		קַמְתֶּם			
גְּלִיתֶן	מְצָאתֶן		קַמְתֶּן			
גָּלִינוּ	מָצָאנוּ		קַמְנוּ			
גָּלֹה	מְצֹא	בְּזֹן	קוֹם	יָטֹב	שֶׁבֶת	אֲכֹל
גְּלוֹת	מְצֹא	בְּזֹן	קוּם	יְטַב	שְׁבֶת	אֱכֹל
גְּלֵה	מְצָא	בְּזֹן	קוּם		שֵׁב	אֱכֹל
גְּלִי	מְצְאִי	בְּזִינִי	קוּמִי		שְׁבִי	אִכְלִי
גְּלוּ	מְצְאוּ	בְּזִינוּ	קוּמוּ		שְׁבוּ	אִכְלוּ
גְּלֵינָה	מְצֶאנָה	—	לְמֹנָה		שְׁבֹנָה	אֲכֹלְנָה
יִגְלֶה	יִמְצָא	יָבִין	יָקוּם	יִיטַב	יֵשֵׁב	יֹאכַל
תִּגְלֶה	תִּמְצָא	תָּבִין	תָּקוּם	תִּיטַב	תֵּשֵׁב	תֹּאכַל
תִּגְלֶה	תִּמְצָא	תָּבִין	תָּקוּם	תִּיטַב	תֵּשֵׁב	תֹּאכַל
תִּגְלִי	תִּמְצְאִי	תָּבִינִי	תָּקוּמִי	תִּיטְבִי	תֵּשְׁבִי	תֹּאכְלִי
אֶגְלֶה	אֶמְצָא	אָבִין	אָקוּם	אִיטַב	אֵשֵׁב	אֹכַל
יִגְלוּ	יִמְצְאוּ	יָבִינוּ	יָקוּמוּ	יִיטְבוּ	יֵשְׁבוּ	יֹאכְלוּ
תִּגְלֶינָה	תִּמְצֶאנָה	—	תָּקוּמְינָה	תִּיטַבְנָה	תֵּשַׁבְנָה	תֹּאכַלְנָה
תִּגְלוּ	תִּמְצְאוּ	תָּבִינוּ	תָּקוּמוּ	תִּיטְבוּ	תֵּשְׁבוּ	תֹּאכְלוּ
תִּגְלֶינָה	תִּמְצֶאנָה	—	תָּקוּמְינָה	תִּיטַבְנָה	תֵּשַׁבְנָה	תֹּאכַלְנָה
נִגְלֶה	נִמְצָא	נָבִין	נָקוּם	נִיטַב	נֵשֵׁב	נֹאכַל
יִגֶל		יָבֶן	יָקֹם			
גְּלֵה	מְצָא	בְּזֹן	קָם	יְטַב	שֵׁב	אֱכֹל
גָּלוּי	מָצוּא		קוּם	יָטוּב	יָשׁוּב	אָכוּל

Paradigm of Verbs in Niphhal.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. ד"ל
Preter.						
Sing. 3 m.	נִקְטַל	נֶעֱמַד	נִזְעַק	נִשְׁמַע	נִגַּשׁ	נִכַּב
3 f.	נִקְטְלָה	נֶעֶמְדָה	נִזְעֲקָה	נִשְׁמְעָה	נִגְּשָׁה	נִכְבְּדָה
2 m.	נִקְטַלְתָּ	נֶעֱמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִגַּשְׁתָּ	נִכְבַּדְתָּ
2 f.	נִקְטַלְתְּ	נֶעֱמַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִגַּשְׁתְּ	נִכְבַּדְתְּ
1 com.	נִקְטַלְתִּי	נֶעֱמַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִגַּשְׁתִּי	נִכְבַּדְתִּי
Plur. 3 com.	נִקְטְלוּ	נֶעֶמְדוּ	נִזְעֲקוּ	נִשְׁמְעוּ	נִגְּשׁוּ	נִכְבְּדוּ
2 m.	נִקְטַלְתֶּם	נֶעֱמַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִגַּשְׁתֶּם	נִכְבַּדְתֶּם
2 f.	נִקְטַלְתֶּן	נֶעֱמַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִגַּשְׁתֶּן	נִכְבַּדְתֶּן
1 com.	נִקְטַלְנוּ	נֶעֱמַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִגַּשְׁנוּ	נִכְבַּדְנוּ
Infinitive.	הִקָּטֵל	הֵעָמֵד	הֵזָּעֵק	הִשָּׁמַע	הִגָּשׁ	הִכָּבֵד
Imperative.						
Sing. m.	הִקָּטֵל	הֵעָמֵד	הֵזָּעֵק	הִשָּׁמַע	הִגָּשׁ	הִכָּבֵד
f.	הִקָּטְלִי	הֵעָמְדִי	הֵזָּעֲקִי	הִשָּׁמְעִי	הִגָּשִׁי	הִכָּבְדִי
Plur. m.	הִקָּטְלוּ	הֵעָמְדוּ	הֵזָּעֲקוּ	הִשָּׁמְעוּ	הִגָּשׁוּ	הִכָּבְדוּ
f.	הִקָּטַלְנָה	הֵעָמַדְנָה	הֵזָּעַקְנָה	הִשָּׁמַעְנָה	הִגָּשְׁנָה	הִכָּבַדְנָה
Present.						
Sing. 3 m.	יִקָּטֵל	יֵעָמֵד	יִזָּעֵק	יִשָּׁמַע	יִגָּשׁ	יִכָּבֵד
3 f.	תִּקָּטֵל	תֵּעָמֵד	תִּזָּעֵק	תִּשָּׁמַע	תִּגָּשׁ	תִּכָּבֵד
2 m.	תִּקָּטֵל	תֵּעָמֵד	תִּזָּעֵק	תִּשָּׁמַע	תִּגָּשׁ	תִּכָּבֵד
2 f.	תִּקָּטְלִי	תֵּעָמְדִי	תִּזָּעֲקִי	תִּשָּׁמְעִי	תִּגָּשִׁי	תִּכָּבְדִי
1 com.	אֶקָּטֵל	אֵעָמֵד	אִזָּעֵק	אֶשָּׁמַע	אִגָּשׁ	אִכָּבֵד
Plur. 3 m.	יִקָּטְלוּ	יֵעָמְדוּ	יִזָּעֲקוּ	יִשָּׁמְעוּ	יִגָּשׁוּ	יִכָּבְדוּ
3 f.	תִּקָּטַלְנָה	תֵּעָמַדְנָה	תִּזָּעַקְנָה	תִּשָּׁמַעְנָה	תִּגָּשְׁנָה	תִּכָּבַדְנָה
2 m.	תִּקָּטְלוּ	תֵּעָמְדוּ	תִּזָּעֲקוּ	תִּשָּׁמְעוּ	תִּגָּשׁוּ	תִּכָּבְדוּ
2 f.	תִּקָּטַלְנָה	תֵּעָמַדְנָה	תִּזָּעַקְנָה	תִּשָּׁמַעְנָה	תִּגָּשְׁנָה	תִּכָּבַדְנָה
1 com.	נִקָּטֵל	נֵעָמֵד	נִזָּעֵק	נִשָּׁמַע	נִגָּשׁ	נִכָּבֵד
Pres. apoc.	—	—	—	—	—	—
Participle.	נִקְטָל	נֶעֱמָד	נִזְעָק	נִשְׁמָע	נִגָּשׁ	נִכְבָּד

Paradigm of Verbs in NIPHHAL.

Verb. ל״ה final.	Verb. ל״א final.	Verb. ע״ו med.	Verb. ע״י med.	Verb. ע״ע init.	Verb. פ״א init.	Verb. פ״נ init.
נִגְלָה	נִמְצָא	נָקוֹם	נָבוֹן	נִסַּב	נִשְׁמַר	נֵאָכֵל
נִגְלְתָה	נִמְצְאָה	נָקוֹמָה	like נָקוֹם	נִסַּבָּה	נִשְׁמְרָה	like first let. gutt.
נִגְלֵיתָ	נִמְצֵאתָ	נָקוּמוֹתָ		נִסַּבּוֹתָ	נִשְׁמַרְתָּ	
נִגְלֵית	נִמְצֵאת	נָקוּמוֹת		נִסַּבּוֹת	נִשְׁמַרְתְּ	
נִגְלֵיתִי	נִמְצֵאתִי	נָקוּמוֹתִי		נִסַּבֹּתִי	נִשְׁמַרְתִּי	
נִגְלָה	נִמְצָא	נָקוּמוּ		נִסַּבּוּ	נִשְׁמְרוּ	
נִגְלִיתֶם	נִמְצֵאתֶם	נָקוּמוֹתֶם		נִסַּבּוֹתֶם	נִשְׁמַרְתֶּם	
נִגְלִיתֶן	נִמְצֵאתֶן	נָקוּמוֹתֶן		נִסַּבּוֹתֶן	נִשְׁמַרְתֶּן	
נִגְלִינוּ	נִמְצֵאנוּ	נָקוּמוֹנוּ		נִסַּבֹּנוּ	נִשְׁמַרְנוּ	הֵאָכֵל
הִגָּלֹת	הִמָּצֵא	הִקּוֹם	הִבּוֹן	הִסַּב	הִשָּׁמֵר	הֵאָכֵל
הִגָּלֵה	הִמָּצֵא	הִקּוֹם	הִבּוֹן	הִסַּב	הִשָּׁמֵר	
הִגָּלִי	הִמָּצְאִי	הִקּוֹמִי	like הָקוֹם	הִסַּבִּי	הִשָּׁמְרִי	
הִגָּלוּ	הִמָּצְאוּ	הִקּוֹמוּ		הִסַּבּוּ	הִשָּׁמְרוּ	
הִגָּלְיָנָה	הִמָּצֶאנָה	הִקּוֹמְמָה		הִסַּבֹּנָה	הִשָּׁמַרְנָה	
יִגָּלֶה	יִמָּצֵא	יָקוֹם	יָבוֹן	יִסַּב	יִשָּׁמֵר	יֵאָכֵל
תִּגָּלֶה	תִּמָּצֵא	תָּקוֹם	like the last.	תִּסַּב	תִּשָּׁמֵר	as יִגְלֶה
תִּגָּלֶה	תִּמָּצֵא	תָּקוֹם		תִּסַּב	תִּשָּׁמֵר	
תִּגָּלִי	תִּמָּצְאִי	תָּקוֹמִי		תִּסַּבִּי	תִּשָּׁמְרִי	
אֶגָּלֶה	אִמָּצֵא	אָקוֹם		אֶסַּב	אִשָּׁמֵר	
יִגָּלוּ	יִמָּצְאוּ	יָקוֹמוּ		יִסַּבּוּ	יִשָּׁמְרוּ	
תִּגָּלְיָנָה	תִּמָּצֶאנָה	תָּקוֹמְמָה		תִּסַּבֹּנָה	תִּשָּׁמַרְנָה	
תִּגָּלִי	תִּמָּצְאִי	תָּקוֹמִי		תִּסַּבִּי	תִּשָּׁמְרִי	
תִּגָּלֶיָנָה	תִּמָּצֶאנָה	תָּקוֹמְמָה		תִּסַּבֹּנָה	תִּשָּׁמַרְנָה	
נִגָּלֶה	נִמָּצֵא	נָקוֹם		נִסַּב	נִשָּׁמֵר	
יִגָּל	—	—	—	—	—	—
נִגְלָה	נִמְצָא	נָקוֹם	נָבוֹן	נִסַּב	נִשְׁמַר	נֵאָכֵל

Paradigm of Verbs in PIHEL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. ד"ל
Sing. 3 m.	קִטֵּל	עִמֵּד	בֵּרֵךְ	שִׁמַּע	נִגַּשׁ	סִוַּב
2 f.	קִטְּלָה		בֵּרְכָה	שִׁמְּעָה		סִוְּבָה
2 m.	קִטַּלְתָּ	regular.	בֵּרַכְתָּ	שִׁמַּעְתָּ	regular.	סִוַּבְתָּ
2 f.	קִטַּלְתְּ		בֵּרַכְתְּ	שִׁמַּעְתְּ		סִוַּבְתְּ
1 com.	קִטַּלְתִּי		בֵּרַכְתִּי	שִׁמַּעְתִּי		סִוַּבְתִּי
Plur. 3 com.	קִטְּלוּ		בֵּרְכוּ	שִׁמְּעוּ		סִוְּבוּ
2 m.	קִטַּלְתֶּם		בֵּרַכְתֶּם	שִׁמַּעְתֶּם		סִוַּבְתֶּם
2 f.	קִטַּלְתֶּן		בֵּרַכְתֶּן	שִׁמַּעְתֶּן		סִוַּבְתֶּן
1 com.	קִטַּלְנוּ		בֵּרַכְנוּ	שִׁמַּעְנוּ		סִוַּבְנוּ
INFINITIVE.	קַטֵּל	עַמֵּד	בָּרֵךְ	שַׁמֵּעַ	נַגֵּשׁ	סַוֵּב
IMPERATIVE.						
Sing. m.	קַטֵּל	עַמֵּד	בָּרֵךְ	שַׁמַּע	נַגֵּשׁ	סַוֵּב
f.	קַטְּלִי	reg.	בָּרְכִי	שַׁמְּעִי	&c.	סַוְּבִי
Plur. m.	קַטְּלוּ		בָּרְכוּ	שַׁמְּעוּ		סַוְּבוּ
f.	קַטֵּלְנָה		בָּרֵכְנָה	שַׁמַּעְנָה		סַוֵּבְנָה
PRESENT.						
Sing. 3 m.	יְקַטֵּל	יְעַמֵּד	יְבָרֵךְ	יְשַׁמַּע	יְנַגֵּשׁ	יְסוֵּב
3 f.	תְּקַטֵּל		תְּבָרֵךְ	תְּשַׁמַּע	&c.	תְּסוֵּב
2 m.	תְּקַטֵּל		תְּבָרֵךְ	תְּשַׁמַּע		תְּסוֵּב
2 f.	תְּקַטְּלִי	regular.	תְּבָרְכִי	תְּשַׁמְּעִי		תְּסוֵּבִי
1 com.	אֲקַטֵּל		אֲבָרֵךְ	אֲשַׁמַּע		אֲסוֵּב
Plur. 3 m.	יְקַטְּלוּ		יְבָרְכוּ	יְשַׁמְּעוּ		יְסוֵּבוּ
3 f.	תְּקַטֵּלְנָה		תְּבָרֵכְנָה	תְּשַׁמַּעְנָה		תְּסוֵּבְנָה
2 m.	תְּקַטְּלוּ		תְּבָרְכוּ	תְּשַׁמְּעוּ		תְּסוֵּבוּ
2 f.	תְּקַטֵּלְנָה		תְּבָרֵכְנָה	תְּשַׁמַּעְנָה		תְּסוֵּבְנָה
1 com.	נְקַטֵּל		נְבָרֵךְ	נְשַׁמַּע		נְסוֵּב
PRES. apoc.	—	—	—	—		—
PARTICIPLE.	מְקַטֵּל	מְעַמֵּד	מְבָרֵךְ	מְשַׁמַּע	מְנַגֵּשׁ	מְסוֵּב

Paradigm of Verbs in PIHEL.

Verb. ל final.	Verb. ע med.	Verb. ע med.	Verb. ע or ו init.	Verb. א init.
גִּלָּה	מִגֵּא	בּוֹנֵן	יְשַׁב	אֲאַבֵּל
גִּלְּתָה	מִגְּאָה			
גִּלִּיתָ	מִגֵּאתָ	like the last.	regular.	regular.
גִּלִּית	מִגֵּאת			
גִּלִּיתִי	מִגֵּאתִי			
גִּלָּה	מִגְּאוּ			
גִּלִּיתֶם	מִגֵּאתֶם			
גִּלִּיתֶן	מִגֵּאתֶן			
גִּלִּינוּ	מִגֵּאנוּ			
גָּלוּת	מַגֵּא	בּוֹנֵן	יְשַׁב	אַאֲבֵל
גָּלֹה	מַגֵּא	בּוֹנֵן	יְשַׁב	אַאֲבֵל
גָּלִי	מַגְּאִי			
גָּלוּ	מַגְּאוּ	&c.	&c.	&c.
גָּלְוָה	מַגֵּאָה			
יְגַלֶּה	יְמַגֵּא	יְבוֹנֵן	יְיַשֵּׁב	יְאַאֲבֵל
תְּגַלֶּה	תְּמַגֵּא			
תְּגַלֶּה	תְּמַגֵּא	&c.	&c.	&c.
תְּגַלִּי	תְּמַגְּאִי			
אֲגַלֶּה	אֲמַגֵּא			
יְגַלּוּ	יְמַגְּאוּ			
תְּגַלֶּינָה	תְּמַגֵּאנָה			
תְּגַלּוּ	תְּמַגְּאוּ			
תְּגַלֶּינָה	תְּמַגֵּאנָה			
נְגַלֶּה	נְמַגֵּא			
יְגַל	—	—	—	—
מְגַלֶּה	מְמַגֵּא	מְבוֹנֵן	מְיַשֵּׁב	מְאַאֲבֵל

Paradigm of Verbs in Puhal.

		Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ע init.	Verb. ל"ה
Preter.							
Sing.	3 m.	קֻטַּל	עֻמַּד	בֹּרַךְ	שֻׁמַּע	נֻגַּשׁ	סֹבַּב
	3 f.	קֻטְּלָה		בֹּרְכָה	שֻׁמְּעָה		סֹבְּבָה
	2 m.	קֻטַּלְתָּ	עֻמַּדְתָּ	בֹּרַכְתָּ	שֻׁמַּעְתָּ	נֻגַּעְתָּ	סֹבַּבְתָּ
	2 f.	קֻטַּלְתְּ	עֻמַּדְתְּ	בֹּרַכְתְּ	שֻׁמַּעַתְּ	נֻגַּעַתְּ	סֹבַּבְתְּ
	1 com.	קֻטַּלְתִּי	עֻמַּדְתִּי	בֹּרַכְתִּי	שֻׁמַּעְתִּי		סֹבַּבְתִּי
Plur.	3 com.	קֻטְּלוּ		בֹּרְכוּ	שֻׁמְּעוּ		סֹבְּבוּ
	2 m.	קֻטַּלְתֶּם		בֹּרַכְתֶּם	שֻׁמַּעְתֶּם		סֹבַּבְתֶּם
	2 f.	קֻטַּלְתֶּן		בֹּרַכְתֶּן	שֻׁמַּעְתֶּן		סֹבַּבְתֶּן
	1 com.	קֻטַּלְנוּ		בֹּרַכְנוּ	שֻׁמַּעְנוּ		סֹבַּבְנוּ
Infinitive.		קֻטַּל	עֻמַּד	בֹּרַךְ	שֻׁמַּע	נֻגַּשׁ	סֹבַּב
Imperative.							
Sing.	m.	None.					
	f.						
Plur.	m.						
	f.						
Present.							
Sing.	3 m.	יְקֻטַּל	יְעֻמַּד	יְבֹרַךְ	יְשֻׁמַּע	יְנֻגַּשׁ	יְסֹבַּב
	3 f.	תְּקֻטַּל		תְּבֹרַךְ	תְּשֻׁמַּע		תְּסֹבַּב
	2 m.	תְּקֻטַּל	&c.	תְּבֹרַךְ	תְּשֻׁמַּע	&c.	תְּסֹבַּב
	2 f.	תְּקֻטְּלִי		תְּבֹרְכִי	תְּשֻׁמְּעִי		תְּסֹבְּבִי
	1 com.	אֲקֻטַּל		אֲבֹרַךְ	אֲשֻׁמַּע		אֲסֹבַּב
Plur.	3 m.	יְקֻטְּלוּ		יְבֹרְכוּ	יְשֻׁמְּעוּ		יְסֹבְּבוּ
	3 f.	תְּקֻטַּלְנָה		תְּבֹרַכְנָה	תְּשֻׁמַּעְנָה		תְּסֹבַּבְנָה
	2 m.	תְּקֻטְּלוּ		תְּבֹרְכוּ	תְּשֻׁמְּעוּ		תְּסֹבְּבוּ
	2 f.	תְּקֻטַּלְנָה		תְּבֹרַכְנָה	תְּשֻׁמַּעְנָה		תְּסֹבַּבְנָה
	1 com.	נְקֻטַּל		נְבֹרַךְ	נְשֻׁמַּע		נְסֹבַּב
Pres. apoc.		—	—	—	—	—	—
Participle.		מְקֻטָּל	מְעֻמָּד	מְבֹרָךְ	מְשֻׁמָּע	מְנֻגָּשׁ	מְסֹבָּב

Paradigm of Verbs in Puhal.

Verb. א init.	Verb. י or ו init.		Verb. ו med.	Verb. י med.	Verb. א final.	Verb. ה final.
אָכַל	יָשַׁב	יָצַב	קוֹמַם	בּוֹנַן	מָצָא	גָּלָה
			קוֹמְמָה		מָצְאָה	גָּלְתָה
regular.	regular.	regular.	קוֹמַמְתָּ	like the last.	מָצָאתָ	גָּלִיתָ
			קוֹמַמְתְּ		מָצָאת	גָּלִית
			קוֹמַמְתִּי		מָצָאתִי	גָּלִיתִי
			קוֹמְמוּ		מָצְאוּ	גָּלוּ
			קוֹמַמְתֶּם		מְצָאתֶם	גְּלִיתֶם
			קוֹמַמְתֶּן		מְצָאתֶן	גְּלִיתֶן
			קוֹמַמְנוּ		מָצָאנוּ	גָּלִינוּ
אָכַל	יָשַׁב	יָצַב	קוֹמַם	בּוֹנַן	מָצָא	גָּלָה
יֵאָכֵל	יִוָּשֵׁב	יִוָּצֵב	יְקוֹמַם	יְבוֹנַן	יִמָּצֵא	יִגָּלֶה
			תְּקוֹמַם		תִּמָּצֵא	תִּגָּלֶה
&c.	&c.	&c.	תְּקוֹמַם	like the last.	תִּמָּצֵא	תִּגָּלֶה
			תְּקוֹמְמִי		תִּמָּצְאִי	תִּגָּלִי
			אֲקוֹמַם		אִמָּצֵא	אִגָּלֶה
			יְקוֹמְמוּ		יִמָּצְאוּ	יִגָּלוּ
			תְּקוֹמַמְנָה		תִּמָּצֶאנָה	תִּגָּלֶינָה
			תְּקוֹמְמוּ		תִּמָּצְאוּ	תִּגָּלוּ
			תְּקוֹמַמְנָה		תִּמָּצֶאנָה	תִּגָּלֶינָה
			נְקוֹמַם		נִמָּצֵא	נִגָּלֶה
—	—	—	—	—	—	—
מְאָכָל	מוֹשָׁב		מְקוֹמָם		מִמְצָא	מִגְלָה

Paradigm of Verbs in HIPHHIL.

	Regular Verb.	Verb 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. ד״
PRETER.						
Sing. 3 m.	הִקְטִיל	הֶעֱמִיד	הֵזִיק	הִשְׁמִיעַ	הִגִּישׁ	הִסֵּב
3 f.	הִקְטִילָה	הֶעֱמִידָה		הִשְׁמִיעָה	הִגִּישָׁה	הִסֵּבָּה
2 m.	הִקְטַלְתָּ	הֶעֱמַדְתָּ	אפגוח	הִשְׁמַעְתָּ	הִגַּשְׁתָּ	הִסַּבּוֹתָ
2 f.	הִקְטַלְתְּ	הֶעֱמַדְתְּ		הִשְׁמַעְתְּ	הִגַּשְׁתְּ	הִסַּבּוֹת
1 com.	הִקְטַלְתִּי	הֶעֱמַדְתִּי		הִשְׁמַעְתִּי	הִגַּשְׁתִּי	הִסַּבּוֹתִי
Plur. 3 com.	הִקְטִילוּ	הֶעֱמִידוּ		הִשְׁמִיעוּ	הִגִּישׁוּ	הִסֵּבּוּ
2 m.	הִקְטַלְתֶּם	הֶעֱמַדְתֶּם		הִשְׁמַעְתֶּם	הִגַּשְׁתֶּם	הִסַּבּוֹתֶם
2 f.	הִקְטַלְתֶּן	הֶעֱמַדְתֶּן		הִשְׁמַעְתֶּן	הִגַּשְׁתֶּן	הִסַּבּוֹתֶן
1 com.	הִקְטַלְנוּ	הֶעֱמַדְנוּ		הִשְׁמַעְנוּ	הִגַּשְׁנוּ	הִסַּבּוֹנוּ
INFINITIVE.	הַקְטִיל	הַעֲמִיד	הַזִּיק	הַשְׁמִיעַ	הַגִּישׁ	הָסֵב
IMPERATIVE.						
Sing. m.	הַקְטֵל	הַעֲמֵד	הַזִּק	הַשְׁמַע	הַגֵּשׁ	הָסֵב
f.	הַקְטִילִי	הַעֲמִידִי		הַשְׁמִיעִי	הַגִּישִׁי	הָסֵבִּי
Plur. m.	הַקְטִילוּ	הַעֲמִידוּ	&c.	הַשְׁמִיעוּ	הַגִּישׁוּ	הָסֵבּוּ
f.	הַקְטֵלְנָה	הַעֲמִדְנָה		הַשְׁמַעְנָה	הַגִּשְׁנָה	הָסֵבֶּינָה
PRESENT.						
Sing. 3 m.	יַקְטִיל	יַעֲמִיד	יַזִּיק	יַשְׁמִיעַ	יַגִּישׁ	יָסֵב
3 f.	תַּקְטִיל	תַּעֲמִיד		תַּשְׁמִיעַ	תַּגִּישׁ	תָּסֵב
2 m.	תַּקְטִיל	תַּעֲמִיד	&c.	תַּשְׁמִיעַ	תַּגִּישׁ	תָּסֵב
2 f.	תַּקְטִילִי	תַּעֲמִידִי		תַּשְׁמִיעִי	תַּגִּישִׁי	תָּסֵבִּי
1 com.	אַקְטִיל	אַעֲמִיד		אַשְׁמִיעַ	אַגִּישׁ	אָסֵב
Plur. 3 m.	יַקְטִילוּ	יַעֲמִידוּ		יַשְׁמִיעוּ	יַגִּישׁוּ	יָסֵבּוּ
3 f.	תַּקְטֵלְנָה	תַּעֲמִדְנָה		תַּשְׁמַעְנָה	תַּגִּשְׁנָה	תָּסֵבֶּינָה
2 m.	תַּקְטִילוּ	תַּעֲמִידוּ		תַּשְׁמִיעוּ	תַּגִּישׁוּ	תָּסֵבּוּ
2 f.	תַּקְטֵלְנָה	תַּעֲמִדְנָה		תַּשְׁמַעְנָה	תַּגִּשְׁנָה	תָּסֵבֶּינָה
1 com.	נַקְטִיל	נַעֲמִיד		נַשְׁמִיעַ	נַגִּישׁ	נָסֵב
PRES. apoc.	יַקְטֵל	יַעֲמֵד	יַזִּק	יַשְׁמַע	יַגֵּשׁ	
PARTICIPLE	מַקְטִיל	מַעֲמִיד	מַזִּיק	מַשְׁמִיעַ	מַגִּישׁ	מֵסֵב

Paradigm of Verbs in Hiphil.

Verb. ל final.	Verb. ע final.	Verb. ע med.	Verb. ו med.	Verb. ו or י init.	Verb. י init.	Verb. א init.
הִגְלָה	הִמְצִיא	הֵבִין	הָקִים	הוֹשִׁיב	הֵימִיב	הַאֲכִיל
הִגְלְתָה	הִמְצִיאָה		הֲקִימוֹת	הוֹשִׁיבָה	הֵימִיבָת	
הִגְלִית	הִמְצֵאתָ	like the last.	הֲקִימוֹתָ	הוֹשַׁבְתְּ	הֵימַבְתְּ	like הִצְמִיד
הִגְלִית	הִמְצֵאת		הֲקִימוֹת	הוֹשַׁבְתְּ	הֵימַבְתְּ	
הִגְלֵיתִי	הִמְצֵאתִי		הֲקִימוֹתִי	הוֹשַׁבְתִּי	הֵימַבְתִּי	
הִגְלָה	הִמְצִיאוּ		הֲקִימוּ	הוֹשִׁיבוּ	הֵימִיבוּ	
הִגְלֵיתֶם	הִמְצֵאתֶם		הֲקִימוֹתֶם	הוֹשַׁבְתֶּם	הֵימַבְתֶּם	
הִגְלֵיתֶן	הִמְצֵאתֶן		הֲקִימוֹתֶן	הוֹשַׁבְתֶּן	הֵימַבְתֶּן	
הִגְלֵינוּ	הִמְצֵאנוּ		הֲקִימוֹנוּ	הוֹשַׁבְנוּ	הֵימַבְנוּ	
תַּגְלֶה	תַּמְצִיא	תָּבִין	תָּקִים	תּוֹשִׁיב	תֵּימִיב	תַּאֲכִיל
תַּגְלֶה	תַּמְצִיא	תָּבִין	תָּקִים	תּוֹשִׁיב	תֵּימִיב	תַּאֲכֵל
תַּגְלִי	תַּמְצִיאִי		תָּקִימִי	תּוֹשִׁיבִי	תֵּימִיבִי	
תַּגְלוּ	תַּמְצִיאוּ		תָּקִימוּ	תּוֹשִׁיבוּ	תֵּימִיבוּ	&c.
תַּגְלֶינָה	תַּמְצֵאנָה		תָּקֵמְנָה	תּוֹשֵׁבְנָה	תֵּימֵבְנָה	
יַגְלֶה	יַמְצִיא	יָבִין	יָקִים	יוֹשִׁיב	יֵימִיב	יַאֲכִיל
תַּגְלֶה	תַּמְצִיא		תָּקִים	תּוֹשִׁיב	תֵּימִיב	
תַּגְלֶה	תַּמְצִיא	like the last.	תָּקִים	תּוֹשִׁיב	תֵּימִיב	&c.
תַּגְלִי	תַּמְצִיאִי		תָּקִימִי	תּוֹשִׁיבִי	תֵּימִיבִי	
אַגְלֶה	אַמְצִיא		אָקִים	אוֹשִׁיב	אֵימִיב	
נַגְלֶה	נַמְצִיא		נָקִימוּ	נוֹשִׁיבוּ	נֵימִיבוּ	
תַּגְלֶינָה	תַּמְצֵאנָה		תָּקֵמְנָה	תּוֹשֵׁבְנָה	תֵּימֵבְנָה	
תַּגְלוּ	תַּמְצִיאוּ		תָּקִימוּ	תּוֹשִׁיבוּ	תֵּימִיבוּ	
תַּגְלֶינָה	תַּמְצֵאנָה		תָּקֵמְנָה	תּוֹשֵׁבְנָה	תֵּימֵבְנָה	
נַגְלֶה	נַמְצִיא		נָקִים	נוֹשִׁיב	נֵימִיב	
יָגֶל	יַמְצֵא		יָקֵם	יוֹשֵׁב	יֵימֵב	יַאֲכֵל
מַגְלֶה	מַמְצִיא	מֵבִין	מֵקִים	מוֹשִׁיב	מֵימִיב	מַאֲכִיל

Paradigm of Verbs in Hophhal.

		Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. ד"ל.
Preter.							
Sing.	3 m.	חָקְטַל	חָעְמַד	חָזְעַק	חָשְׁמַע	חָגְשׁ	חוּסַב
	3 f.	חָקְטְלָה	חָעְמְדָה	חָזְעֲקָה	חָשְׁמְעָה	חָגְשָׁה	חוּסַבָּה
	2 m.	חָקְטַלְתָּ	חָעְמַדְתָּ	חָזְעַקְתָּ	חָשְׁמַעְתָּ	חָגַשְׁתָּ	חוּסַבּוֹתָ
	2 f.	חָקְטַלְתְּ	חָעְמַדְתְּ	חָזְעַקְתְּ	חָשְׁמַעַתְּ	חָגַשְׁתְּ	חוּסַבּוֹת
	1 com.	חָקְטַלְתִּי	חָעְמַדְתִּי	חָזְעַקְתִּי	חָשְׁמַעְתִּי	חָגַשְׁתִּי	חוּסַבּוֹתִי
Plur.	3 com.	חָקְטְלוּ	חָעְמְדוּ	חָזְעֲקוּ	חָשְׁמְעוּ	חָגְשׁוּ	חוּסַבּוּ
	2 m.	חָקְטַלְתֶּם	חָעְמַדְתֶּם	חָזְעַקְתֶּם	חָשְׁמַעְתֶּם	חָגַשְׁתֶּם	חוּסַבּוֹתֶם
	2 f.	חָקְטַלְתֶּן	חָעְמַדְתֶּן	חָזְעַקְתֶּן	חָשְׁמַעְתֶּן	חָגַשְׁתֶּן	חוּסַבּוֹתֶן
	1 com.	חָקְטַלְנוּ	חָעְמַדְנוּ	חָזְעַקְנוּ	חָשְׁמַעְנוּ	חָגַשְׁנוּ	חוּסַבּוֹנוּ
Infinitive.		חָקְטֵל	חָעְמֵד	חָזְעֵק	חָשְׁמֵע	חָגֵשׁ	חוּסַב
Imperative.							
Sing.	m.						
	f.	none.					
Plur.	m.						
	f.						
Present.							
Sing.	3 m.	יָקְטַל	יָעְמַד	יָזְעַק	יָשְׁמַע	יָגַשׁ	יוּסַב
	3 f.	תָּקְטַל	תָּעְמַד	תָּזְעַק	תָּשְׁמַע	תָּגַשׁ	תּוּסַב
	2 m.	תָּקְטַל	תָּעְמַד	תָּזְעַק	תָּשְׁמַע	תָּגַשׁ	תּוּסַב
	2 f.	תָּקְטְלִי	תָּעְמְדִי	תָּזְעֲקִי	תָּשְׁמְעִי	תָּגְשִׁי	תּוּסַבִּי
	1 com.	אָקְטַל	אָעְמַד	אָזְעַק	אֶשְׁמַע	אֶגַשׁ	אוּסַב
Plur.	3 m.	יָקְטְלוּ	יָעְמְדוּ	יָזְעֲקוּ	יָשְׁמְעוּ	יָגְשׁוּ	יוּסַבּוּ
	3 f.	תָּקְטַלְנָה	תָּעְמַדְנָה	תָּזְעַקְנָה	תָּשְׁמַעְנָה	תָּגַשְׁנָה	תּוּסַבֶּינָה
	2 m.	תָּקְטְלוּ	תָּעְמְדוּ	תָּזְעֲקוּ	תָּשְׁמְעוּ	תָּגְשׁוּ	תּוּסַבּוּ
	2 f.	תָּקְטַלְנָה	תָּעְמַדְנָה	תָּזְעַקְנָה	תָּשְׁמַעְנָה	תָּגַשְׁנָה	תּוּסַבֶּינָה
	1 com.	נָקְטַל	נָעְמַד	נָזְעַק	נָשְׁמַע	נָגַשׁ	נוּסַב
Pres. apoc.		—	—	—	—	—	—
Participle.		מָקְטָל	מָעְמָד	מָזְעָק	מָשְׁמָע	מָגָשׁ	מוּסָב

Paradigm of Verbs in HOPHHAL.

Verb. ע init.	Verb. ו or י init.		Verb. ו med.	Verb. י med.	Verb. ע final.	Verb. ה final.
הָגְבַּל	הוּשַׁב	הוּטַב	הוּקַם	הוּכַן	הָמְצָא	הָגְלָה
	הוּשְׁבָה		הוּקְמָה		הָמְצְאָה	הָגְלְתָה
like the last.	הוּשַׁבְתָּ	like the last.	הוּקַמְתָּ	like the last.	הָמְצָאתָ	הָגְלִיתָ
	הוּשַׁבְתְּ		הוּקַמְתְּ		הָמְצָאת	הָגְלִית
	הוּשַׁבְתִּי		הוּקַמְתִּי		הָמְצָאתִי	הָגְלִיתִי
	הוּשְׁבוּ		הוּקְמוּ		הָמְצְאוּ	הָגְלוּ
	הוּשַׁבְתֶּם		הוּקַמְתֶּם		הָמְצָאתֶם	הָגְלִיתֶם
	הוּשַׁבְתֶּן		הוּקַמְתֶּן		הָמְצָאתֶן	הָגְלִיתֶן
	הוּשַׁבְנוּ		הוּקַמְנוּ		הָמְצָאנוּ	הָגְלִינוּ
הָגְבַּל	הוּשַׁב	הוּטַב	הוּקַם	הוּכַן	הָמְצָא	הָגְלָה

יָגְבַּל	יוּשַׁב	יוּטַב	יוּקַם	יוּכַן	יִמְצָא	יָגְלֶה
תָּגְבַּל	תּוּשַׁב		תּוּקַם		תִּמְצָא	תָּגְלֶה
&c.	תּוּשַׁב	&c.	תּוּקַם	&c.	תִּמְצָא	תָּגְלֶה
	תּוּשְׁבִי		תּוּקְמִי		תִּמְצְאִי	תָּגְלִי
	אוּשַׁב		אוּקַם		אִמְצָא	אָגְלֶה
	יוּשְׁבוּ		יוּקְמוּ		יִמְצְאוּ	יָגְלוּ
	תּוּשַׁבְנָה		תּוּקַמְנָה		תִּמְצָאנָה	תָּגְלֶינָה
	תּוּשְׁבוּ		תּוּקְמוּ		תִּמְצְאוּ	תָּגְלוּ
	תּוּשַׁבְנָה		תּוּקַמְנָה		תִּמְצָאנָה	תָּגְלֶינָה
	נוּשַׁב		נוּקַם		נִמְצָא	נָגְלֶה
—	—	—	—	—	—	—
מָגְבַּל	מוּשָׁב	מוּטָב	מוּקָם	מוּכָן	מִמְצָא	מָגְלֶה

Paradigm of Verbs in HITHPAḤEL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ל init.	Verb. דל
PRETER.						
Sing. 3 m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְגַּלָּח	הִתְנַגֵּשׁ	הִתְגּוֹלֵל
3 f.	הִתְקַטְּלָה		הִתְבָּרְכָה	הִתְגַּלְּחָה		הִתְגּוֹלְלָה
2 m.	הִתְקַטַּלְתָּ		הִתְבָּרַכְתָּ	הִתְגַּלַּחְתָּ		הִתְגּוֹלַלְתָּ
2 f.	הִתְקַטַּלְתְּ	regular.	הִתְבָּרַכְתְּ	הִתְגַּלַּחְתְּ	regular.	הִתְגּוֹלַלְתְּ
1 com.	הִתְקַטַּלְתִּי		הִתְבָּרַכְתִּי	הִתְגַּלַּחְתִּי		הִתְגּוֹלַלְתִּי
Plur. 3 com.	הִתְקַטְּלוּ		הִתְבָּרְכוּ	הִתְגַּלְּחוּ		הִתְגּוֹלְלוּ
2 m.	הִתְקַטַּלְתֶּם		הִתְבָּרַכְתֶּם	הִתְגַּלַּחְתֶּם		הִתְגּוֹלַלְתֶּם
2 f.	הִתְקַטַּלְתֶּן		הִתְבָּרַכְתֶּן	הִתְגַּלַּחְתֶּן		הִתְגּוֹלַלְתֶּן
1 com.	הִתְקַטַּלְנוּ		הִתְבָּרַכְנוּ	הִתְגַּלַּחְנוּ		הִתְגּוֹלַלְנוּ
INFINITIVE.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְגַּלַּח	הִתְנַגֵּשׁ	הִתְגּוֹלֵל
IMPERATIVE.						
Sing. m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְגַּלַּח	הִתְנַגֵּשׁ	הִתְגּוֹלֵל
f.	הִתְקַטְּלִי		הִתְבָּרְכִי	הִתְגַּלְּחִי	&c.	הִתְגּוֹלְלִי
Plur. m.	הִתְקַטְּלוּ		הִתְבָּרְכוּ	הִתְגַּלְּחוּ		הִתְגּוֹלְלוּ
f.	הִתְקַטֵּלְנָה		הִתְבָּרַכְנָה	הִתְגַּלַּחְנָה		הִתְגּוֹלַלְנָה
PRESENT.						
Sing. 3 m.	יִתְקַטֵּל	יִתְעַמֵּד	יִתְבָּרֵךְ	יִתְגַּלַּח	יִתְנַגֵּשׁ	יִתְגּוֹלֵל
3 f.	תִּתְקַטֵּל		תִּתְבָּרֵךְ	תִּתְגַּלַּח	&c.	תִּתְגּוֹלֵל
2 m.	תִּתְקַטֵּל	&c.	תִּתְבָּרֵךְ	תִּתְגַּלַּח		תִּתְגּוֹלֵל
2 f.	תִּתְקַטְּלִי		תִּתְבָּרְכִי	תִּתְגַּלְּחִי	regular.	תִּתְגּוֹלְלִי
1 com.	אֶתְקַטֵּל		אֶתְבָּרֵךְ	אֶתְגַּלַּח		אֶתְגּוֹלֵל
Plur. 3 m.	יִתְקַטְּלוּ		יִתְבָּרְכוּ	יִתְגַּלְּחוּ		יִתְגּוֹלְלוּ
3 f.	תִּתְקַטֵּלְנָה		תִּתְבָּרַכְנָה	תִּתְגַּלַּחְנָה		תִּתְגּוֹלַלְנָה
2 m.	תִּתְקַטְּלוּ		תִּתְבָּרְכוּ	תִּתְגַּלְּחוּ		תִּתְגּוֹלְלוּ
2 f.	תִּתְקַטֵּלְנָה		תִּתְבָּרַכְנָה	תִּתְגַּלַּחְנָה		תִּתְגּוֹלַלְנָה
1 com.	נִתְקַטֵּל		נִתְבָּרֵךְ	נִתְגַּלַּח		נִתְגּוֹלֵל
PRES. apoc.	—	—	—	—	—	—
PARTICIPLE.	מִתְקַטֵּל	מִתְעַמֵּד	מִתְבָּרֵךְ	מִתְגַּלַּח	מִתְנַגֵּשׁ	מִתְגּוֹלֵל

Paradigm of Verbs in HITHPAHEL.

Verb. ה final.	Verb. א final.	Verb. ע med.	Verb. ע med.	Verb. ע init.	Verb. ש init.	Verb. א init.
הִתְגַּלָּה	הִתְמַצָּא	הִתְבּוֹנֵן	הִתְקוֹמֵם	הִתְעַשֵּׁב	הִתְשַׁעֲשֵׁב	הִתְאַבֵּל
הִתְגַּלְּתָה	הִתְמַצֵּאתָ	like the last.	הִתְקוֹמַמְתָּ	regular.	regular.	regular.
הִתְגַּלִּית	הִתְמַצֵּאת		הִתְקוֹמַמְתְּ			
הִתְגַּלֵּיתִי	הִתְמַצֵּאתִי		הִתְקוֹמַמְתִּי			
הִתְגַּלָּה	הִתְמַצֵּא		הִתְקוֹמֵם			
הִתְגַּלְּתָה	הִתְמַצְּאָה		הִתְקוֹמְמָה			
הִתְגַּלִּינוּ	הִתְמַצֵּאנוּ		הִתְקוֹמַמְנוּ			
הִתְגַּלִּיתֶם	הִתְמַצֵּאתֶם		הִתְקוֹמַמְתֶּם			
הִתְגַּלֵּיתֶן	הִתְמַצֵּאתֶן		הִתְקוֹמַמְתֶּן			
הִתְגַּלּוּ	הִתְמַצְּאוּ		הִתְקוֹמְמוּ			
הִתְגַּלּוֹת	הִתְמַצֵּא	הִתְבּוֹנֵן	הִתְקוֹמֵם	הִתְעַשֵּׁב	הִתְשַׁעֲשֵׁב	הִתְאַבֵּל
הִתְגַּלָּה	הִתְמַצֵּא	הִתְבּוֹנֵן	הִתְקוֹמֵם	הִתְעַשֵּׁב	הִתְשַׁעֲשֵׁב	הִתְאַבֵּל
הִתְגַּלִּי	הִתְמַצְּאִי	&c.	הִתְקוֹמְמִי	&c.	&c.	&c.
הִתְגַּלּוּ	הִתְמַצְּאוּ		הִתְקוֹמְמוּ			
הִתְגַּלֶּינָה	הִתְמַצֵּאנָה		הִתְקוֹמַמְנָה			
יִתְגַּלֶּה	יִתְמַצֵּא	יִתְבּוֹנֵן	יִתְקוֹמֵם	יִתְעַשֵּׁב	יִתְשַׁעֲשֵׁב	יִתְאַבֵּל
תִּתְגַּלֶּה	תִּתְמַצֵּא	like the last.	תִּתְקוֹמֵם	&c.	&c.	&c.
תִּתְגַּלֶּה	תִּתְמַצֵּא		תִּתְקוֹמֵם	regular.	regular.	regular.
תִּתְגַּלִּי	תִּתְמַצְּאִי		תִּתְקוֹמְמִי			
אֶתְגַּלֶּה	אֶתְמַצֵּא		אֶתְקוֹמֵם			
יִתְגַּלּוּ	יִתְמַצְּאוּ		יִתְקוֹמְמוּ			
תִּתְגַּלֶּינָה	תִּתְמַצֵּאנָה		תִּתְקוֹמַמְנָה			
תִּתְגַּלּוּ	תִּתְמַצְּאוּ		תִּתְקוֹמְמוּ			
תִּתְגַּלֶּינָה	תִּתְמַצֵּאנָה		תִּתְקוֹמַמְנָה			
נִתְגַּלֶּה	נִתְמַצֵּא		נִתְקוֹמֵם			
יִתְגַּל	—	—	—	—	—	—
מִתְגַּלֶּה	מִתְמַצֵּא	מִתְבּוֹנֵן	מִתְקוֹמֵם	מִתְעַשֵּׁב	מִתְשַׁעֲשֵׁב	מִתְאַבֵּל

LECTURE XIV.

ON THE SYNTAX.

212. In endeavouring to investigate the principles of the Hebrew Syntax, we shall first consider the nature and construction of propositions; secondly, those of their several parts; and, lastly, shew how these have been combined, according to the Authors of the accents.

2. In the first place, then, every proposition will be either *general* or *particular*. A general proposition is that which contains a complete sentence expressive of some general truth: as, "Men die." A particular, or singular, proposition (as it is sometimes called), expresses only that which relates to particular individuals: as, "The men die." Hence,

3. When any general proposition is enounced in Hebrew, the word or words used for the purpose of enouncing the subject will, generally, be indefinite; i. e. will not have the definite article, or be otherwise limited;* while that which is intended to be the most impressive, will stand first in the order; e. g. זוֹרֵעַ עָוְלָה

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* In such expressions as תּוֹרַת יְהוָה תְּמִימָה *the law of the Lord is perfect*, &c. Ps. xix. 8, &c. although the truth is general, the proposition is not so; because it relates to one particular law, not to any general one.

The subject and predicate are, according to the Grammarians of Arabia, two words so placed, that they may be independent of each other in a *grammatical* or *formal* point of view, their relation being purely *logical*. The author of the *Hidāyat oon Nahve* (p. ٣٣) says, المبتدأ والخبر هما اسمان مجرّدان من العوامل اللفظيّة احدهما مسندٌ اليه ويسمّي المبتدأ والثّاني مسندٌ به ويسمّي الخبر نحو زيدٌ قائمٌ والعامل فيها معنوي

יְקַצֵּר־אָוֶן (any one)* SOWING *iniquity, reaps vanity*, Prov. xxii. 8; מַיִם עֲמֻקִּים עֵצָה בְלֵב־אִישׁ (as) DEEP WATERS (is) *counsel in the heart of man*, Ib. xx. 5.

4. And, on the contrary, when any particular proposition is to be enounced, the word or words expressive of its subject must be made definite: as, הַשֶּׁמֶשׁ יָצָא (as to) THE SUN, IT HAD ARISEN, Gen. xix. 23; פִּקּוּדֵי יְהוָה יְשָׁרִים THE PRECEPTS OF JEHOVAH (are) *right*, Ps. xix. 9. This holds good whether the proposition be affirmative or negative.

5. Propositions will also be either *Incomplex*, or *Complex*; *Simple*, or *Compound*.

6. *Incomplex* propositions are those which contain no qualifying, or otherwise modifying, words in connection with either the subject or predicate. *Complex* propositions are those which have such words. Of the first, יִבָּנֶה בָיִת *a house is built*, Prov. xxiv. 3, is an ex-

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وهو الابتداء "*The subject and predicate are two words construed independently of any* GRAMMATICAL *government. The first is that of which something is predicated, and is called* المبتدا *or, the beginning: the second is that by which this predication is made, and is termed* الخبر *the enouncer*: as, ZAID (is) STANDING. *The government of them is regulated by the sense* (or, *is logical*), *that is, by the beginning," or subject matter of the discourse.*

This conjunction of words is termed by them الكلام, and is thus described by Ibn ul Hâjib: ما تضمّن كلمتين بالاسناد ولا يتأتّي ذلك الا في اسمين او في فعل واسم "It is that which comprehends two words in connection with each other, which cannot happen except in the concurrence of two nouns, or of a verb and noun." The word constituting the subject (المبتداء) is, according to *El Hazeri*, placed first, on account of the importance which it holds in the estimation of the speaker or writer." See Commentary on the Agrumia by Schnabell, Amsterdam, 1755, pp. ٣٠, ٣١.

* The capitals are intended to point out the words upon which the rule immediately bears.

ample. Of the second, בְּחָכְמָה יִבָּנֶה בָיִת *in,* or *by, wisdom is a house built,* Ib.

7. *Simple* propositions are those which have no supplementary or subordinate parts. *Compound* propositions are those which have such parts. Example of the first, בְּחָכְמָה יִבָּנֶה בָיִת *in wisdom is a house built:* of the second, וַיִּוָּעַץ הַמֶּלֶךְ וְשָׂרָיו וְכָל־הַקָּהָל *so the king, and his princes, and the whole congregation, took counsel,* 2 Chron. xxx. 2. In this case the subject only is compound: others occur in which the predicate is also compound.

8. We now proceed to consider the relation of the subject with the predicate, which is indeed necessary to point out the construction of simple and incomplex propositions. We shall next shew how the complex and compound parts of propositions are constructed, i. e. on what principles their several parts are connected together.

On the Predicate of Propositions.

213. The predicate of any proposition may consist of nouns attributive or substantive (if predicables), or of verbs or pronouns, as in other languages.

2. Every proposition, whether general or particular, will, unless something particular require the contrary, have its predicate indefinite. (Verbs, of course, when in the predicate, do not come under this rule, because it cannot be said of them, that they are either definite or indefinite): e. g. שׁוּחָה עֲמֻקָּה זוֹנָה *a whore* (is) *a deep ditch,* Prov. xxiii. 27.

3. Here, זוֹנָה being indefinite, the proposition will be general: and, as the rule requires the predicate also to be indefinite, this becomes a case in which some ambiguity might arise, as to which of the substantives is the subject of the proposition. The sense requires here that the last word זוֹנָה be the subject, although שׁוּחָה *a ditch* precedes: the sentence may be thus rendered, (as) *a deep ditch* (is) *a whore.*

4. Examples of particular propositions: וְהָאָרֶץ הָיְתָה *and* (as to) THE EARTH (it) *existed*, Gen. i. 2; יְהוָה מֶלֶךְ* *Jehovah* (is) *king*, Ps. x. 16. With a verb: בָּרָא אֱלֹהִים HE CREATED (i. e.) GOD, Gen. i. 1.

5. When, however, any thing very specific is intended to be enounced by the predicate, it will be made definite: as, יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים *Jehovah he is* THE GOD, *Jehovah he is* THE GOD, 1 Kings xviii. 39.

6. Here, as both the subject and predicate are made definite, unless a pronoun (as הוּא in this instance) were introduced in the place of the logical copula, or, unless the construction should otherwise contribute to explain the intention of the writer, an ambiguity would arise, as to which of the words so defined is to be considered as the subject: e. g. אֲנִי־הוּא הַמְדַבֵּר *I* (am) *he who speaketh*, Is. lii. 6. Or taking הוּא as the logical copula, *I am the speaker*. But by inverting the proposition we shall have, (as to) *the speaker*, *it is I*. In these cases, however, the sense afforded is generally the same whichever way we read the proposition. In others, where it is not, we have no other resource than the order of the construction, or the general sense of the context, to guide us.

7. From this and the case above noticed (Art. 213. 3.), some difficulties will occasionally arise in construing the Hebrew text, particularly in the books of Job, the Psalms, the Proverbs, and the Prophets, where the style is often sententious, and the order inverted.

It may be remarked, that as the Hebrews have no abstract verb which can stand for our logical copula *is*, and, as any pronoun may stand in the predicate of a sentence, due regard must be had to the subject of the context, in order to ascertain which of the pronouns, when more than one is used, is in the predicate: e. g. In Is. xli. 4, we have אֲנִי־הוּא *I he*, where a very slight consideration of the context will shew us, that אֲנִי is to be considered as in apposition with the subject of the sentence יְהוָה, and that הוּא must be in the

* Exod. xxxiv. 6, &c. יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן *Jehovah Jehovah* (is) *a God merciful and gracious*, &c. Both the construction and accents require that this passage be thus taken. Our translators, however, have taken it differently.

predicate. See also Deut. xxxii. 39, Neh. ix. 7, Jer. xiv. 22, Isa. xli. 4, xliii. 25, &c.

Of the Concordance of the Subject with the Predicate.

215. Whatever is predicated of any thing must not be incongruous with it, in sense at least: what the grammatical agreement may be, we shall see presently.

2. As the Grammatical forms of words were perhaps not much attended to in very early times, a difference in termination for the purpose of distinguishing between the feminine and the masculine gender would, probably, be among the first wanted, particularly in cases wherein there was no other means of intimating of what sex the person spoken of was. Number would soon be in the same predicament; and hence, such terminations generally agreed upon and allowed to intimate these particulars, or other words used at first as attributes, and afterwards abridged and adopted as terminations, would be made to supply these defects. The latter of which I am inclined to believe was the case.

3. If then it were ever necessary to make any such distinctions as these, it must have been so in the subjects and predicates of sentences: because, as the one must be known to refer to the other; and, as this could not be pointed out, in many cases, without some mark to apprize us of such relation, these terminations would naturally be employed in such cases.

4. In process of time, however, recourse would be had to the several figures of Rhetoric, such as *Personification, Epanorthosis, Metonymy,* or the like; each of which would exert a very considerable influence on the construction of sentences; and this is often found to be the case. When, therefore, we are to consider the relation of a subject with its predicate in the Hebrew, it

will sometimes be necessary to have recourse to one or other of these figures.

5. Generally then, the Predicate is found to agree with its subject in gender and number, considered either in a *logical or a formal* point of view.

By *logical* we mean, when the *gender*, *number*, &c. is regulated, not according to the *grammatical forms* of words, but by their *significations*; in which case they may be influenced by any of the figures of rhetoric, or not. By *formal* we mean, when the *gender*, *number*, &c. are considered with reference to the *grammatical forms* only: e. g. כָּשְׁלָה יְרוּשָׁלַיִם וְיהוּדָה נָפָל *Jerusalem* HATH STUMBLED, *and Judah* HATH *fallen*. Is. iii. 8. Here יְרוּשָׁלַיִם is considered as feminine, not as to form, but signification (Art. 135. 5.); its predicate, therefore, כָּשְׁלָה, may be said to be in *logical*, not in *formal*, concordance with it. In the next member, יְהוּדָה, though feminine in form, is not considered as being so in signification; its predicate, therefore, is put in the masculine gender, נָפָל.*

6. In the example וְהָיְתָה מְסִלָּה *And* (there) *shall be a high way*, Isa. xi. 16, the concordance is purely *formal*. The same may be said of .... אֱלֹהִים קְדֹשִׁים *God* (is) *holy ones*, Jos. xxiv. 19. הִתְעוּ אֹתִי אֱלֹהִים *They caused me to wander*, i. e. *God*, Gen. xx. 13. See also Gen. xxxv. 7. 2 Sam. vii. 23. Jer. x. 10. In all which cases the agreement appears to have been made with reference to the forms only, and not to the significations, of words.†

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* Hence the names of nations, tribes, or families, may be taken as collective and singular nouns, and the names of regions, cities, &c. as singular feminine nouns, considered as containers, &c. See Exod. xiv. 30, Jer. xlviii. 11, 1 Kings xx. 20, 2 Sam. xvi. 3, Ps. cxiv. 2, Job i. 15. When, however, a verb is used as the predicate, as will be presently seen, the *apparent* nominative is not to be considered as the *real* nominative to it: but, as this must be in apposition with the *real* nominative, the rule respecting the concordance will hold good.

† I am well aware that these and similar passages have been appealed to in support of the doctrine of the Holy Trinity; but, until it shall be made probable, that the Sacred Writers did usually involve doctrines of this kind in the *mere forms* of words, I must be allowed to object to such methods of supporting an article of faith, which stands in need of no such support. For similar usages in the Greek and Latin, see Viger de idiotismis. Edit. 1813. pp. 32. 46, &c. Clarke's Homer. Iliad E., line 778, note.

7. The following is an instance of Personification: חֶסֶד־וֶאֱמֶת נִפְגָּשׁוּ צֶדֶק וְשָׁלוֹם נָשָׁקוּ *grace and truth have* MET *(each other), righteousness and peace have* SALUTED *(each other),* Ps. lxxxiv. 11; i. e. they have met and saluted as men generally do, when on good terms with one another.

8. The following ones involve a Metonymy:* הֶבֶל בְּנֵי־אָדָם כָּזָב בְּנֵי־אִישׁ *the sons of mean men* (are) *vanity, the sons of eminent men* (are) *a lie,* i. e. they are in effect as deceptive as vanity, or a lie; קִירֹתָיו עֵץ *its walls* (are) *wood,* i. e. *made of wood,* Ezek. xli. 22; יִהְיוּ כְּלֵי הַנְּעָרִים קֹדֶשׁ *the vessels of the young men are holiness,* i. e. are made holy, 1 Sam. xxi. 6; †הַמְּלָאכָה הַרְבֵּה *The work* (is) *an increasing,* Neh. iv. 13, i. e. is in a state of progress. So we say in English, "Knowledge is power," i. e. it is the cause of power; "Money is a defence," is the means of obtaining a defence; "a man goes a hunting," and the like.

9. When one Predicate answers to several subjects differing from each other in gender or number or both, it may be put in the plural number, as referring to them all; or it may be made to agree, both in gender and number, with the *nearest,* or, with that which may be considered the *most worthy*:‡ e. g. וְאַבְרָהָם וְשָׂרָה זְקֵנִים *and Abraham and Sarah* (were) OLD, Gen. xviii. 11: וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ וַיָּשֻׁבוּ *So he arose,* (i. e.) *Abimelek and Phicol the captain of his host,* AND THEY RETURNED, Gen. xxi. 32.

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* See Glass. Philolog. Sacr., p. 838—97. Storr. Observ., p. 13, &c.

† Storr, pp. 11. 17, &c. refers the use of abstracts for concretes to a Synecdoche, see p. 20; and vice versa, p. 21.

‡ The plural is considered as more worthy than the singular, and the masculine than the feminine gender. But, in the last case, the mother will be considered more worthy an the children.

10. When, however, the predicate precedes, it generally agrees with the nearest noun; when it follows, it will mostly take the plural form, as in the last example. See also Gen. viii. 16. 18, xxxi. 14, xxxiii. 7, Exod. xvii. 10, xxi. 4, xxix. 15, Num. xii. 1, xxvii. 21, Deut. xxviii. 32, Judg. xiii. 20, Ruth i. 3, Est. ix. 31, 1 Chron. xxv. 1, Job xix. 15, Prov. xxvii. 9, Is. xvi. 10, li. 3, Jer. vii. 20, Ezek. i. 11, xxxv. 10.

11. When the subject is a *Collective* noun, the Predicate may be in the plural number, agreeing with its subject *logically*: e. g. כָּל־עַמָּהּ נֶאֱנָחִים *the whole of her people* (ARE) SIGHING, Lam. i. 11; עֲשֶׂרֶת צִמְדֵי־כָרֶם יַעֲשׂוּ בַּת אֶחָת *ten acres of vineyard* (THEY) YIELD *one bath*, Is. v. 10.

12. When the subject of any Proposition is found in the *definite* state of construction with any word (see Art. 143.), the predicate is mostly made to agree in gender and number with the last of them, provided the signification of the predicate can apply to both (by the figure *Zeugma*): e. g. קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי *the voice of thy brother's bloods* (THEY ARE) CRYING *to me*,* Gen. iv. 10; קֶשֶׁת גִּבֹּרִים חַתִּים *the bow of the mighty* (ones, THEY ARE) BROKEN, 1 Sam. ii. 4.

See also Lev. xiii. 9, 1 Kings i. 41, xvii. 16, Job xv. 20, xxxii. 7, xxxviii. 21, Jer. iv. 29, x. 22, &c.

13. In some cases, however, it is made to agree with

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* M. de Sacy says on the Arabic construction which is parallel to this: "On peut regarder la concordance, en ce cas, comme une concordance logique, parce qu'on y a plus égard au rapport logique qui unit les idées, qu'au rapport grammatical qui se trouve entre les mots." Vol. ii. Art. 332. e. g. إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ *Surely the mercy of God* (he is) NEAR *to those who do good.* And Storr, (Nomen) *rectum* numerari debet *principale.* Observ., p. 362.

the subject: as, כָּל־מְלָאכָה לֹא יֵעָשֶׂה *the whole of the work* (it) SHALL *not* BE DONE, Exod. xii. 16.

See also Gen. v. 23. 31, Is. lxiv. 10, Nah. iii. 7, &c. And particularly when the predicate stands first in the order: as, סָרָה קִנְאַת אֶפְרַיִם *the envy of Ephraim* (it) SHALL DEPART, Isa. xi. 13.

Of the Concordance of the Nominative with its Verb.

216. The Concordance of a *real* nominative with its verb, is that of a subject with its predicate. By a *real* nominative we mean, the pronoun which is always inherent in the verb when in the state of conjugation (See Art. 188.). What, therefore, is usually taken for the nominative is, in fact, either a noun or a pronoun put in apposition with the nominative; and, consequently, as before, agreeing either *logically* or *formally* with it, or with the predicate. Considered, therefore, in this point of view, all the cases of apparent discrepancy which can happen under this head, may be resolved into one or other of the preceding ones: e. g. בָּרָא אֱלֹהִים *he* (i. e.) GOD, *created*, Gen. i. 1.

Here the word אֱלֹהִים is manifestly a plural form; but, as the Being designated by this word is every where affirmed to be *one*, the agreement between the pronoun inherent in the verb בָּרָא and this word is *logical*, not *formal*. The same may be said of יֹאמֶר אֱלֹהִים *he says* (i. e.) *God*; and of many other similar constructions.

2. Examples of apparent discrepancy in gender and number: 1st, הַמִּלְחָמָה ... חָזַק *it* (masc.) *became strong* (i. e.) *the war*, (fem.) 2 Kings iii. 26; 2d, הֲבִיא שִׁפְחָתְךָ *he hath brought* (i. e.) *thy handmaid*, 1 Sam. xxv. 27; 3d, יִהְיֶה נַעֲרָה בְתוּלָה *he may be* (i. e.) *the young woman, a virgin*, Deut. xxii. 23; 4th, מַה־יִּהְיוּ חֲלֹמֹתָיו *what they* (masc.) *will be* (i. e.) *his dreams*, Gen. xxvii. 20.

3. With the apparent nominative preceding: 5th,

יִנְעַם ... דַּעַת *knowledge ... it,* or *he, is pleasant,* Prov. ii. 10; 6th, עָרֶיהָ עָלָה (as to) *her cities, it,* or *he, has ascended,* Jer. xlviii. 15; 7th, זְרֹעוֹת יְתֹמִים יְדֻכָּא (as to) *the arms of the orphans, it is broken,* Job xxii. 9.

4. The first four of these examples seem to involve an *Epanorthosis,* a figure frequently used in the Arabic, by which something enounced in a general manner, is afterwards restricted by the addition of other words. Of this the Arabs count four sorts, 1, بدل الكل من الكل, i. e. *the change of the whole for the whole,* or, when any thing is enounced by one or more words, another enunciation is added to the same effect but in a different point of view; as, جاءني عمر أخوك *Omar came to me* (I mean) *thy brother;* 2, بدل البعض من الكل *the change of a part for the whole;* as, جاءني القوم بعضهم *the people came to me* (I mean) *some of them;* 3, بدل الاشتمال *the change of the contained for the container,* or, *vice versâ;* as, سلب زيد ثوبه *Zaid was stripped* (I mean) *his garment;** 4, بدل الغلط *the change of error;* as, مررت بكلب فرس *I passed by a dog* (I mean) *a horse.* See M. de Sacy's Gram. Arab., vol. ii. pp. 225. 394: the شرح الكافية by Moolla Jami, pp. ٢٣٠-٢٣٥. Glass. edit. Dathe, on the Epanorthosis, pp. 1350—2.

In the first example, then, it is generally enounced that some

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* We have a remarkable instance of this construction in Gen. xxxvii. 23. וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתָּנְתּוֹ אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו *So they strip Joseph, his coat, the coat of many colours which was on him.* See Ps. lxxi. 18. 22; lxxvi. 6. *The whole of the men of might,* (I mean) *their hands* (powers) *have not prevailed:* Jer. ix. 2; Job xxxviii. 12; 1 Cor. i. 15. τὸν Στεφανᾶ οἶκον, Rev. i. 14.—The Hendiadys of Europeans.

person or thing has acquired power; it is then added that this is *the war*. The same may be said of the four following ones. In the sixth example, either a personification is resorted to, or some such word as דָּבָר *affair, matter, thing*, or the like, is to be supplied by the ellipsis: as, *knowledge* (it is a thing or person), *that gives pleasure*. In the seventh and eighth, the plurals seem to be taken collectively: as, *her cities* (the whole), *has gone up*.* *The arms of the orphans* (the whole), *is broken*.

5. When the verb הָיָה is introduced, it is sometimes found to agree with the subject, at others with the predicate: e. g. נְקֻדִּים יִהְיֶה שְׂכָרֶךָ *thy reward* SHALL BE *the spotted ones*, Gen. xxxi. 8; שְׁמָמָה תִּהְיֶה הַר־שֵׂעִיר IT SHALL BE *a devastation* (i. e.) *Mount Seir*, Ezek. xxxv. 15. So, "*The wages of sin is death.*"

6. So also when a personal pronoun occupies the place of this verb: e. g. חֻקּוֹת הָעַמִּים הֶבֶל הוּא (as to) *the statutes of the people*, IT IS VANITY, Jer. x. 3, i. e. taken collectively.

7. When, however, inanimate or irrational beings are represented as agents, the feminine form of the verb is often taken:† e. g. תִּשְׂטֹף סְפִיחֶיהָ עֲפַר־אָרֶץ *it bears away* (i. e.) *her effusions, the dust of the earth*, Job xiv. 19; שִׂפְתֵי חֲכָמִים תִּשְׁמוֹרֵם *the lips of the wise, it preserves them*, Prov. xiv. 3. See also 1 Sam. iv. 15, 2 Sam. x. 9, Job xii. 7, xx. 11, Ps. cxix. 98, Is. lix. 12, Jer. xlviii. 41, li. 56, Mic. iv. 11.

8. When the *apparent* nominative is in the definite state of construction (see Art. 215. 12.) with another noun, the verb will occasionally agree with the latter:

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* So in the Greek, πόλιν ἄρδην ἐξολοθρεῦσαι.—aliquando (ἄρδην) significat *sublime*, Viger., Ed. 1813, p. 294.

† This is a constant law in the Arabic, and generally in all the dialects of this family of languages, viz. that it is only when the agent is a rational being that the concordance is *formal*.

e. g. פִּילֶגֶשׁ כָּלֵב מַעֲכָה יָלְדָה שָׁבֶר * *the concubine of Caleb* (i. e.) *Maachah* (he) *begat Sheber*, 1 Chron. ii. 48.

9. When *courage, virility, fortitude, efficiency*, or the like, is intended to be predicated of females, verbs expressive of acts, &c. done by them, seem to be put in the masculine gender in order to express that; e. g. כַּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי *as ye* (women) HAVE DONE (courageously) *with the dead and with me*, Ruth i. 8; וִידַעְתֶּם כִּי אֲנִי אֲדֹנָי יְהוָה *and ye* (women) SHALL KNOW (effectively) *that I am the Lord Jehovah*, Ezek. xxiii. 49; וַתַּעֲשִׂי הָרָעוֹת וַתּוּכָל: *and thou* (fem.) *doest evil things, and thou* PREVAILEST (manfully), Jer. iii. 5.†

10. It has been laid down as a general rule, that the word intended to be considered as the most important in a sentence will stand first (Art. 212. 3.). When, therefore, this happens to be the apparent nominative to a verb, it is usually termed *the Nominative absolute.*

11. The office of this nominative is to enounce the subject matter of discourse (Art. 212. 3. note); which, as it is done in a manner independent of any of the following context in a *formal* point of view, has been termed *absolute.* Any nouns, pronouns, &c. following, and referring to this nominative, must, however, agree with it either *logically*, or *formally*: e. g. נֶפֶשׁ כִּי־תֶחֱטָא וְעָשָׂה.... &c. (as to) *a soul, when it shall sin*... AND HE DO, &c., Lev. iv. 2; i. e. as spoken of a person, וַעֲשָׂרָה אֲנָשִׁים נִמְצְאוּ־בָם *and* (as to) TEN MEN, *they were*

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* But here we may have an ellipsis.

† It is a curious fact that the Grammarians of Arabia consider females as *unintelligent* agents, not absolutely, but relatively; and hence they account for these agents having, in grammar, the same government with collective inanimate nouns. See the Shurho Moolla Jámi, p. ٣١١.

found among them, Jer. xli. 8; וּמְפִיבֹשֶׁת בֶּן־אֲדֹנֶיךָ יֹאכַל תָּמִיד *but* (as to) *Mephibosheth, the son of thy master,* HE SHALL EAT *continually,* 2 Sam. ix. 10; וּפִילַגְשׁוֹ וּשְׁמָהּ רְאוּמָה וַתֵּלֶד *and* (as to) *his concubine, and her name was Reumah,* SHE ALSO BROUGHT FORTH, Gen. xxii. 24.

12. A great number of instances moreover occur, in which the Subject of the discourse is thus absolutely enounced (Art. 212.) by one or more words, not apparent nominatives to verbs, but which are, nevertheless, termed NOMINATIVES ABSOLUTE: e. g. הַדְּבָרִים אֲשֶׁר שָׁמָעְתָּ (as to) THE WORDS *which thou hast heard,* &c., 2 Kings xxii. 18; הַדָּבָר אֲשֶׁר־דִּבַּרְתָּ .... אֲנַחְנוּ שֹׁמְעִים (as to) THE WORD *which thou hast spoken .... we regard it not,* Jer. xliv. 16; וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם *and* (as to) THE SIMILITUDE *of the living creatures,* THEIR *appearances,* &c., Ezek. i. 13; וְכֹל דְּבַר חָכְמַת בִּינָה ....וַיִּמְצָאֵם *and* (as to) EVERY MATTER *of wisdom* (and) *discrimination .... so he found them,* Dan. i. 20; אֲנִי הִנֵּה בְרִיתִי אִתָּךְ (as for) ME, *behold my covenant is with thee,* Gen. xvii. 4, &c.

13. The relative pronoun אֲשֶׁר is often subject to this kind of construction, though always in a subordinate point of view, and when the subject matter of the proposition in which it is found, is not the real subject of the discourse, but nevertheless relates to it: e. g. אֲשֶׁר תִּדְּפֶנּוּ רוּחַ (as to) WHICH, *the wind disperses it,* Ps. i. 4; אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ (as to) WHICH, *I commanded thee for not eating of it,* &c., Gen. iii. 11; אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלָיו (with respect to) WHOM, *the word of the Lord came to him,* &c., Jer. i. 2.

14. This view of such constructions will account for the apparent pleonasm of the pronoun in Hebrew, which has in some instances found its way into our own version. See also Exod. vi. 4, Lev. xviii. 5, Num. xiii. 27, Deut. xxviii. 49, 2 Kings xiii. 14, Jer. xiv. 1,

Ezek. xx. 11, xxxvii. 25, Joel iv. 2, Ps. xcv. 5,—with שֶׁ Eccles. ii. 21.

15. From the unconnected situation of words thus placed, it will be necessary to render them in our language, and some others, by prefixing some such expression as, *with reference to, with respect to, as to,* or the like, otherwise our translations will appear bald and obscure. This will account for most of the additional words found within brackets in this work.—There are instances, however, in the Hebrew, in which these supplementary words are expressed in the text:* e. g. לִקְדוֹשִׁים אֲשֶׁר־בָּאָרֶץ AS TO *the saints who are in the land,* Ps. xvi. 3; לַמָּס מֵרֵעֵהוּ חֶסֶד AS TO *the afflicted man, from his friend* (there ought to be) *kindness,* Job vi. 14; אֶת־מְקוֹם כִּסְאִי WITH RESPECT TO *the place of my throne,* &c., Ezek. xliii. 7; וְאֶת־דּוֹרוֹ *and,* AS TO *his generation,* &c., Is. liii. 8. (Art. 171. 11.)

16. Any other word may, like אֲשֶׁר, be employed as a subordinate nominative absolute at the pleasure of the writer; but, when this is done, its connection with some former word, &c., which may involve the real subject matter of the discourse, will be pointed out by the intervention of some other word: e. g. ....כִּי הַמַּגִּיד לִי לֵאמֹר וְהוּא הָיָה FOR (*as to*) *him who announced to me, saying .... and he was,* &c., 2 Sam. iv. 10; גַּם־אֲנִי יִקְרֵנִי EVEN, (*as to*) *me, it will happen* (to) *me,* Eccl. ii. 15.

17. In some instances, also, we find both the leading and subordinate subject of a discourse placed together, without any such mark of distinction: e. g. שִׁבְעִים מְלָכִים בְּחֹנוֹת יְדֵיהֶם וְרַגְלֵיהֶם מְקֻצָּצִים הָיוּ מְלַקְּטִים (*as to*

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* So in the Arabic, Gram. Arabe, vol. ii. Art. 158. Also with ل, ف, اما &c., passim.

seventy kings, the thumbs of their hands and (the great toes) *of their feet being cut off, they were gathering*, &c., Judg. i. 7, which however will, according to the Arabic idiom, admit of another solution and translation; viz. (as to) *seventy kings deprived of their thumbs and great toes, they were gathering*, &c. The accents give the former.

18. The recurrence of ו, in all such constructions as this, is said to have the effect of pointing out the comparison or correspondence intended to be instituted between the preceding and following member, i. e. the relation between the prodosis and apodosis: e. g. וְאִם יִמְעַט הַבַּיִת ... וְלָקַח AND *if the house be small* .... THEN *let him take*, &c. Exod. xii. 4.

LECTURE XV.

ON THE GENERAL DEPENDENCE OF WORDS ONE UPON ANOTHER.

217. Having considered the principles of concordance found to prevail in this language, we now come to consider the dependence of words upon one another generally, and to investigate the principles by which this is regulated.

2. It will readily be admitted, that when words are added, either for the purpose of defining or modifying the signification of others, or for completing the ideas partially perhaps conveyed by them, the relation which such words will bear to one another must be regulated by some easy and intelligible principles. We now proceed to shew what these are.

3. The principles found to prevail in the Hebrew language may be reduced to two: viz. *apposition*, and what has been termed *the definite state of construction*, (Art. 143.)

4. By *Apposition* is meant the juxta-position of two or more words which are either different names for some idea, or some of which are added for the purpose of presenting it in a different point of view, or otherwise to modify and define it: e. g. יְהוָה אֱלֹהִים *Jehovah Elohim*, presents two words in apposition; by the first of these the reader is put in mind of that Being alone, who had revealed himself to the Jews; by the second, the name of any Deity, either true or false. But, when these two are combined, the sense of the latter is so restricted, as to be applicable to none but the God of Israel. Again, in the example, הַמֶּלֶךְ דָּוִד *the king David*,* by the first we shall understand *the king*, but shall not know what king is meant. It may be *the king* of Assyria, Samaria, Egypt, or of any other country; when however the word *David* is added, the phrase becomes perfectly definite. The first of these may be termed *apposition* of *identity*; the second, of *specification*.

5. Apposition may also be either *immediate* or *mediate*: *immediate*, when the words so connected have no intervening word or particle: as, יְהוָה אֱלֹהִים; *mediate*, when some such word, &c. intervenes: as, יִשַׁי בֵּית הַלַּחְמִי *Jesse the Bethlehemite*.

6. Under this head we shall consider the construction of attributives with substantives, or when used as adverbs: nouns substantive used as *specificatives*, i. e. when

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* Sophocl. Œdipus Rex. l. 27—8, ὁ πυρφόρος θεὸς....λοιμὸς ἔχθιστος, &c.

in apposition with others signifying number, weight, measure, &c.: also the Pronouns demonstrative, interrogative, and personal, when added for the purpose of defining, specifying, or otherwise restricting, the significations of other words.

7. The other principle just mentioned, by which two or more words are so connected as to present one definite idea, is that which regulates the juxta-position of two or more substantives, or attributives *used as substantives*,* which are not names for the same thing, but which, having a certain relation to one another, will by their combination afford the idea of *proprietorship, materiality, peculiarity,* or the like, which exists between them. This we term the *definite* state of *construction*, generally; but, when the first of two or more such words in construction is an *attributive*, used as a substantive, we shall, for the mere sake of distinction, term this the *distinctive state* of construction.

8. This construction may be either *immediate* or *mediate*, as before, and for the same reasons.

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* It is usual with writers on the Arabic Grammar to say, when speaking of (what we term) adjectives or attributives, that they are put to stand for the *essence* or *being* of the person or thing described, including also the properties expressed by such words. So the *Moolla Jámi*, on the Gram. of Ibn ul Hájib, p. ٤١, الوصف وهو كون الاسم دالاً على ذات مبهمة ماخوذة مع بعض صفاتها سواء كانت هذه الدلالة بحسب الوضع مثل احمر فانه موضع لذات ما اخذت مع بعض صفاتها التي هي الحمرة. See also the same sentiment repeated under the فاعل, مفعول, and صفة مشبهة. and Mr. de Sacy's Gram. Arabe, vol i. p. 228. The same is found to prevail in the Persian, Sanscrit, and Bengáli. On the last, see Mr. Haughton's Gram., p. 35. Art. 120. See also Lumsden's Pers. Gram., vol. i. p. 147, &c. And the جوهر التركيب of Shiva Ram. Calcutta....p. ٥٥—.

9. The complements of all verbs, (i. e. their objective cases, as considered in the Latin and other Grammars), whether transitive, intransitive, or neuter; as well as the construction of prepositions, adverbs, or interjections, we shall consider as regulated by one or other of these principles.

Remarks.

218. All indefinite attributives found in the predicates of propositions, may be considered as in the state of *immediate apposition* with the noun, either expressed or implied, which is the real predicate; e. g. רַחוּם וְחַנּוּן יְהוָה *merciful and gracious* (is) *Jehovah*, Ps. ciii. 8, &c., which, Exod. xxxiv. 6, &c. is given יְהוָה אֵל רַחוּם וְחַנּוּן *Jehovah* (is) A GOD *merciful and gracious*. So the passage כָּשְׁלָה יְרוּשָׁלַיִם *Jerusalem hath stumbled*, might be thus fully expressed, יְרוּשָׁלַיִם עִיר כָּשְׁלָה *Jerusalem* (is) A CITY (that) *hath stumbled;* and hence perhaps, כָּשְׁלָה is put in the feminine form. So Gen. vi. 9, נֹחַ אִישׁ צַדִּיק *Noah* (was) *a just* MAN.

2. It is obvious from the first of these examples, that both רַחוּם and חַנּוּן are to be considered in apposition with אֵל which is there *implied*, but is *expressed* in the second. In the last example also the real predicate is expressed (אִישׁ), with which the following word צַדִּיק is in immediate apposition. In like manner, in the Arabic, اللّٰه كَرِيم is put for اللّٰه الٰه كَرِيم *God* (is) *a bountiful* GOD. Hence, the absence of the article universally after the negative particles לֹא, אַל, לֹ, מָ, &c. *no, not*, &c. because the word thus negatived must necessarily be a predicate, and not a subject as in the European languages.* Hence اللّٰه لَا اِلٰه اِلَّا هُو (as to) *God*,

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* We say in English, *No one came;* not so in the Hebrew, &c. Here we must say, *Any one came not*, which is much more proper. So ابن مالك Ibn Mâlik, in the *Alfia*, عَمِلَ اَن اجعل لِلَا فِي نَكِرَة . مفردة جآءتك اَو . مكررة . Its government is such, that لَا must accompany an indefinite word, whether it be single or repeated.

there is not a GOD *besides him*, &c. In all such cases as the above, then, we have a *Nominative absolute* (Art. 216. 10.), or a *Subject* attended by its predicate, e. g. *as to Jehovah, (he* is) *a merciful and gracious God:* and so of the rest: in which the subsequent words may also be considered as *specific* (Art. 217. 4.).

3. In all cases, in which both the subject and predicate are made definite, we have nothing more or less than nouns in *immediate* apposition, where the following ones may be considered as specificatives as before: and hence the rules relating to the concordance of the subject with the predicate will also hold good here.

4. The construction of *apparent* nominatives with their verbs, has been shewn to be nothing more than nouns, &c., in *immediate* apposition with the real nominatives, and which must always agree with them either in a *logical* or *formal* point of view.

Of Words in Immediate Apposition with one another.

219. When two or more substantives, or attributives used as substantives, are in Apposition, one or more of them may be considered as occupying the place of adjectives in other languages.* Examples of *immediate*

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* Nouns put in apposition, may, as already observed, be considered in two points of view: the one may be termed *Identity;* as in the phrase יְחוָֹה אֱלֹהִים *Jehovah Elohim;* the other, *Specification,* as in the instances above. This last is termed by the Arabian Grammarians تمييز *specification,* and is thus explained in the *Hidáyat oon Nahve,* p. ۴۹ التمييز هو نكرة تذكر بعد عددٍ او كيلٍ او وزنٍ او مساحةٍ او غير ذلك مما فيه الابهام وترفع ذلك الابهام نحو عندي عشرون رجلاً وقفيزان بُرّاً ومَنَوان سَمْنًا وجريبان قُطنًا وعلي التمرة مثلها زبدًا وقد يكون من غير مقدار نحو خاتَمٌ حديدًا وسِوارٌ ذَهَبًا — وقد يقع بعد الجملة لرفع الابهام عن نسبتها نحو طاب زيدٌ نَفْسًا او علمًا او ابًا. "THE (noun of) SPECIFICATION *is always indefinite,* and *is placed after a noun of* NUMBER, MEASURE,

apposition: אֲנָשִׁים מְעַט *men, a* FEW, i. e. *a few men*, Neh. ii. 12; אֲמָרִים אֱמֶת *words,* TRUTH, i. e. *true words*, Prov. xxii. 21: שֵׂה בְּרִיָה *a sheep,* FATNESS, i. e. *fat sheep*, Ezek. xxxiv. 20.

2. Examples in which the latter designates the materials, metal, &c. out of which the first is made: כִּכְּרַיִם הַבָּקָר כֶּסֶף *two talents* (of) SILVER, 2 Kings v. 23;*

WEIGHT, DISTANCE, &c., *in which the signification is vague, in order to render it* SPECIFIC: *as, twenty* MEN, *two measures* (termed قفيز) (of) WHEAT, TWO *pounds* (of) FAT, TWO *measures* (termed جريب) (of) COTTON: *or, when speaking of a single date* (fruit, *saying*) زبدا THE CREAM. *It is also used when quantity is not meant; as, a ring* (of) IRON, *a bracelet* (of) GOLD. *It sometimes comes after a sentence, in order to mark the thing referred to with the greater precision; as, Zaid* (is) *fortunate* (in) PERSON, *or,* LEARNING, *or* (in his) FATHER." The following is the account given of it in the *Alfia* of Ibn Málik: اسم بمعني من مبين نكرة. ينصب تمييزا بما قد فسره. كشبر ارضا وقفيز برا. ومنوين عسلا وتمرا. i. e. A noun, which in the signification of من *of* explains something that is vague, is placed for the sake of specification in juxta-position with the word so restricted: as, *a span* (of) EARTH; a *measure* (termed قفيز) *of* WHEAT; *two pounds of* HONEY, or *of* DATE FRUIT.

According to the opinion of El Akhfash, الاخفش, and Soheili سهيلي, as recorded by El Azheri (Schnabell's Com. on the *Agrúmia*, p. ٨٢) and condemned by him, this construction is to be considered as a species of the *Izáfat*, or definite state of construction; which is no doubt erroneous.

* We have a construction perfectly parallel to this, which M. de Sacy has put down in his Gram. Arabe, (vol. ii. p. 110.), as anomalous; it is given in these examples: viz. القوامي الخشب *the billets, the wood,* i. e. *the wooden billets.* So الصلبان الخشب, الخراريب الذهب and

הַנְּחֹשֶׁת *the oxen,* THE BRASS, i. e. *brazen,* 2 Kings xvi. 17; טוּרִים אָבֶן *orders (rows)* STONE, i. e. *of stone,* Exod. xxviii. 17.

3. So also, when the latter word signifies the person, thing, &c. numbered, measured, or weighed, and the preceding one the name of the measure, &c.; e. g. שְׁנָתַיִם יָמִים *two years,* DAYS, i. e. *the space of two years,* Gen. xli. 1; שָׁבֻעִים יָמִים *weeks,* DAYS, i. e. *the space of certain weeks,* Dan. x. 3; אֵיפָה שְׂעֹרִים *an ephah* (of) BARLEY, Ruth ii. 17; סְאָה־סֹלֶת *a seah* (of) FINE FLOUR, 2 Kings vii. 1.

See also Gen. xv. 1, Num. ix. 19, 20, xxviii. 23, 1 Kings xxii. 17, Prov. xxii. 21, Is. x. 19, xxx. 20, 33, &c.

4. Apposition may also take place *mediately,* i. e. when one or more words intervene between the nouns to be thus construed.

Under this rule may be placed all those examples, in which

السروج الخشب. So in the tale of *Sindbad,* by Langlés, الخبز الشعير p. ١٥, and without the article لوح خشب, p. ٦١. There is no reason, however, for supposing, as M. de Sacy does, that this construction is modern, for it also occurs in the Koran; nor, that these are to be considered as nouns in the *definite* state of construction. The fact is, they are nouns in apposition, and involve the rhetorical figure which the Arabs term بدل, and we, EPANORTHOSIS. This construction may also be explained, by supposing the preposition من to be omitted, as done by El Azherí, الازهري, in his Commentary on the *Agrúmia,* published by Schnabell, p. ٨٣. But I prefer the former method. See also Josh. iii. 14, 2 Kings ix. 4, 1 Chron. xv. 27, 2 Chron. xv. 8, Ps. lix. 6, Jer. xxxviii. 6, where there seems to be an excess of the definite article; but this may be accounted for without having recourse to the ellipsis, as Schrœderus has done. Synt. R. III. See also Freytag's Hamasa, vol. i. p. 3.

Schrœderus has said, "*Emphatica est construendi ratio,*" &c. (Synt. R. 18.) which, however, are nothing more than words put in *mediate* apposition with others, i. e. having an intervening particle expressed, which seems to be added rather for the purpose of modifying the signification of the preceding word, than for adding emphasis to the context: e. g. כִּי רָעָ֥ה הִוא֙ *for he is* IN *evil*, i. e. *in an unfortunate situation*, Exod. xxxii. 22; בְּקָדְשׁ֙ דַּרְכֶּ֔ךָ IN *holiness* (is) *thy way*, Ps. lxxvii. 14; יְהוָ֥ה יִהְיֶ֖ה בְּכִסְלֶ֑ךָ *Jehovah* SHALL BE IN (or for) *thy confidence*, Prov. iii. 26; * אֲדֹנָ֗י בְּסֹמְכֵ֥י נַפְשִׁ֑י *the Lord* (is) AMONG *the sustainers of my soul*, Ps. liv. 6.

See also Ps. lxxxix. 14, cxviii. 7, Prov. xvi. 6, Is. xl. 10, Hos. xiii. 9.

5. Words are sometimes put in the *mediate* state of apposition by means of a conjunction. This is generally termed Hendiadys. Examples: עִ֥יר וְאֵ֖ם *a city* AND *mother*, i. e. a *mother city*, or *metropolis*, 2 Sam. xx. 19; בָּרָמָ֖ה וּבְעִירֹ֑ו *in Ramah* AND *in his own city*, i. e. *in his city Ramah*, 1 Sam. xxviii. 3; בִּכְלִ֣י הָרֹעִ֔ים וּבַיְלָקוּט . . . . *in the shepherds' vessel*, AND *in the bag*, Ib. xvii. 40.

See also Is. xxxvii. 18, 2 Chron. xvi. 14, Ps. lxvi. 20, lxxiv. 16, Dan. iii. 5, viii. 10, &c. And in the New Test., Mark xvi. 7, Acts xiv. 13, xxiii. 6, Eph. ii. 3, &c.

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* M. de Sacy remarks on the expression كَانَ لُقْمَانُ حَكِيمًا *Lockman was a wise* (man), Gram. Arab., vol. ii. p. 74. . . . "enfin حَكِيمًا *sage*, est un terme circonstantiel ou modificatif, un sur attribut . . . exprime sous une forme adverbiale, e qui équivaut à بِحَكِيمٍ, ou à وهو حكيم." And in a note, "C'est ainsi que l'on peut dire مَا زَيْدٌ كَاذِبًا ou بِكَاذِبٍ, ou مِنَ الْكَاذِبِينَ; à la lettre, *non Zeidus mendacem*, ou *in mendaci*, ou *ex mendacibus*." So Sophoc. Œdip. Rex. l. 286, *οὐκ ἐν ἀρνοῖς*. Schol. *τὸ ὄνομα ἀντὶ ἐπιῤῥήματος. οὐκ ἀργῶς.*

On the Nouns of Time and Place.

220. Under this head may be placed certain words, signifying the time or place in which any thing is done, the construction of which in the Arabic is *absolute*:* these words are, therefore, construed by them as if in the objective case, and as standing in no need of any intervening particle: e. g. שְׁנָתַיִם יָמִים *two years* (as to) DAYS, the space of two years, Gen. xli. 1; וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל *and he standing* (in) THE OPENING *of the tent*, Gen. xviii. 1; וְעָמַד פֶּתַח הָאֹהֶל *and it stood* (at) THE OPENING *of the tent*, Exod. xxxiii. 9; עֹמְדִים מִזְרָח לַמִּזְבֵּחַ *standing* (at) THE EASTERN PART *of the altar*, 2 Chron. v. 12.

As the construction of the numerals will occasionally require the application of the other principle, which we have termed that of "*definite construction*," its consideration will be postponed till we come to treat on that subject specifically.

The preposition, however, is sometimes used: e. g. וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר *they stood* BENEATH *the mount*, Exod. xix. 18.

2. In all these cases, as the qualifying word seems to have no *formal* connection with the word qualified, its position may be termed *absolute*: and, in this point of view, it may be said to have the same relation to the word qualified that an adverb has when used for the purpose of qualifying a verb.

3. We sometimes find a pronoun joined with the first

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* These are termed ظروف المكان والزمان *containers of time and place*: e. g. صوموا ايامًا معدودة *fast ye* (for) *days numbered*; امام المسجد *before the mosque*, Gram. Arab. M. de Sacy, vol. ii. p. 59, 60, &c.

of such nouns: as, מְדֵּוֹ בַד HIS GARMENT (of) *linen*, Lev. vi. 3; מַחְסִי־עֹז MY REFUGE (of) *strength*, Ps. lxxi. 7.

See also 1 Sam. xxii. 13, Is. xxxi. 7, Lam. iv. 17, Ezek. xvi. 27, &c.*

4. Attributives in Hebrew being considered as including some substantive in their signification (see Art. 217. 7.), need not, when put in apposition with other substantives, be made to agree with them *formally*, i. e. in the same gender and number: e. g. עוֹלָה כָּלִיל *an offering, a* COMPLETE ONE, i. e. *a complete offering*, 1 Sam. vii. 9; בָּשָׂר בַּשָּׂדֶה טְרֵפָה *flesh in the field,* TORN (flesh) i. e. *flesh torn in the field*, Exod. xxii. 30; לְעַם לְצִיִּים *for a people, for* THE DESERT-ONES, i. e. *for those inhabiting the desert*, Ps. lxxiv. 14, &c.

5. When, however, attributives are put in apposition with substantives, they must agree with them *in a logical point of view* at least; i. e. if the substantive is either definite or indefinite in signification, the attributive must also be made definite or indefinite. As to number and gender, the agreement is that of a predicate with its subject (see Art. 215, &c.). And, with respect to the order, it will be the same as before (Art. 212. 3.): e. g. אִישׁ חָכָם *a man,* WISE, 2 Sam. xiii. 3; שׁוּחָה עֲמֻקָּה *a ditch,* DEEP, Prov. xxiii. 27; רַבִּים צַיָּדִים MANY, *hunters*, Jer. xvi. 16; הַדְּבָרִים הָאֵלֶּה *the words,* THESE, Gen. xlviii. 1; הָאָרֶץ הַזֹּאת *the land,* THIS, Ib. v. 4; בָּנֶיךָ הַנּוֹלָדִים *thy sons,* THE BORN ONES, Ib. v. 5.

6. Pronouns have the property of making the words to which they are attached definite; and hence, in the last example, the article is necessarily affixed to the

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* Examples of this description have been improperly laid down by Schrœderus as being in the *definite* state of construction. Synt. R. 10.

attribute נוֹלָדִים. Hence also, it is only when the antecedent is definite, that the relative pronoun אֲשֶׁר, or any equivalent term being also definite, ought in any case to be introduced: e. g. הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי THE *woman*, WHOM *thou hast placed with me*, Gen. iii. 12; מִי־זֶה רֹעֶה אֲשֶׁר יַעֲמֹד *who* (is) THIS *shepherd* WHO *standeth?* Jer. xlix. 19; מִי־הָאִישׁ הַהֹלֵךְ *who* (is) THIS MAN, THE (one) *walking*, Gen. xxiv. 65. But to this rule there are many exceptions.

7. In some instances, however, the attributive appears to be made definite, when the preceding substantive is not so: as, בְּיַד מַלְאָכִים הַבָּאִים *by the hand of messengers*, THE *coming ones*, Jer. xxvii. 3; עֲבָדִים הַמִּתְפָּרְצִים *servants*, THE *runaways*, 1 Sam. xxv. 10. But, in these cases, we seem to have an *Epanorthosis*; as, in the first case,—*I mean those who are coming*, &c. (see Art. 216. 4.).

8. In other cases, the latter is without the article when the first is not; as, הַדּוּד אֶחָד THE *basket*, *one*, Jer. xxiv. 2; לְעֵינֵי הַגּוֹיִם רַבִּים *in the eyes of* THE *nations*, *many*, Ezek. xxxix. 27; אֶת־הָעֲגָלָה חֲדָשָׁה *the new cart*, 2 Sam. vi. 3. But, in these instances, we have probably an ellipsis of one of the words so connected: e. g. הַדּוּד הַדּוּד אֶחָד *as to the basket*, *one basket*, &c.: or, the latter word may be considered as *specific*: in which case the article is necessarily omitted; and so of the rest.

9. Proper names are to a certain degree definite in their own right; they do not, therefore, receive the article. Nor will two nouns in the state of definite construction admit of the article being prefixed to the first; as, הַדָּבַר יְהוָה or הַדָּבַר הַמֶּלֶךְ: because, in all these cases, the last word (whether it be a proper name and therefore definite in itself, or, an appellative with an article) is added for the purpose of defining the first; which will not then admit of being made still more so, by the further addition of the article.

10. There are, however, many examples in which this doctrine about the force of the article seems to be contravened; and in order to be able to account for these,

it becomes necessary here to consider the principles by which the use of the article is regulated.

On the Use of the Article.

221. The article is used for two purposes generally (Art. 180. 14.); first, to point out any person or thing already mentioned or well known; as, הָאָרֶץ *the earth*, Gen. i. 2, which had just been mentioned; or, הַשֶּׁמֶשׁ *the sun*. Secondly, to restrict the bearing of any generic, abstract, or other noun, to the peculiar *property, quality*, &c. expressed by such word; e. g. Gen. xviii. 25, חָלִלָה לְךָ מֵעֲשֹׂת כַּדָּבָר הַזֶּה לְהָמִית צַדִּיק עִם־רָשָׁע וְהָיָה כַצַּדִּיק כָּרָשָׁע *far be it from thee to do after this manner, to put to death* RIGHTEOUS *and* EVIL; *so,* THE RIGHTEOUS *shall become as* THE WICKED: or, *and thus the man characterized as* RIGHTEOUS *shall be* (considered hereafter) *as the man designated as* WICKED. So Ib. xiii. 7, וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָרֶץ *and* THE CANAANITE *and* THE PERIZZITE *dwelt then in the land.* So also with respect to abstract nouns: 1 Kings vii. 14, וַיִּמָּלֵא אֶת־הַחָכְמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדַּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בַּנְּחֹשֶׁת *and, he is filled with* SUCH WISDOM, *and* INTELLIGENCE, *and* KNOWLEDGE, (as are necessary) *for making all work in brass,** &c. See also Gen. xxiii. 17, הָעֵץ; Deut. xxxii. 4, הַצּוּר; 2 Sam. xii. 7, הָאִישׁ, &c.

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* The following account of the force of the Arabic definite article is taken from a treatise on the Arabic Syntax, printed at Madras in 1820, p. ٢٢٣

ما عرف باللام وهي علي اربعة اقسام الاول ما يشير به الي المهية من حيث هي هي بلا اعتبار فرد او افراد نحو الرجل خير من المراة ومن ثم اجيز الدينار الحمر والدرهم البيض ويسم بلام الجنس . . . والثاني ما

2. The reason of the rule seems to be this. These generic, or abstract, nouns may be considered as proper *names* for the ideas for which they severally stand; and, therefore, as definite within themselves to a certain degree. But, as they may stand for any individual of the species to which they belong, and, likewise, for every individual, they may represent whole classes. In this case, the addition of the definite article can affect their signification in no other way, than by giving a sort of importance, not to such class or individual, but to the *property* expressed by its name. And, again, any proper name receiving the definite article, may be considered as an attribute expressive of the properties, &c. expressed by such name.

يشير به الي المهية الموجودة في ضمن فرد معهود بين المتكلم والمخاطب في الخارج نحو ليس الذكر كالانثي ويسمي بالعهد الخارجي والثالث ما يشير به الي المهية الموجودة في الذهن في ضمن فرد ما نحو اني خاف ان يأكله الذئب ويسمي بالعهد الذهني وهذا في المعني كالنكرة واما في اللفظ فيجري عليه احكام المعارف ... والرابع ما يشير الي المهية الموجودة في ضمن جميع الافراد نحو ان الانسان لفي خسر بدليل صحة الاستثناء وهو الا الذين امنوا ويسمي بلام الاستغراق. That which is made definite by the article, is of four sorts. The first is, any word intimating character as it exists, without regard to particular or particulars; as, THE MAN *is better than* THE WOMAN. And hence by a metonymy, THE RED *Dinar*, THE WHITE *Dirhem*, (i. e. of gold or silver, respectively). This is termed the *article of kind*. The second is that by which the character existing externally and habitually in an individual, is pointed out between the first and second person (in discourse); as, THE MALE *is not like* THE FEMALE. This is termed, *The external convention* ...The third is that which points out the character of something inherent in any individual mentally: as, *I am afraid* THE WOLF *will devour him*. This is termed, *The mental convention*. In this the word is not actually defined, although it has received the form of words defined. The fourth is that which points out the property found to exist in all the individuals of any species; as, "THE MAN" (i. e. man generally) "*is certainly*" (implicated) "*in sorrow*:"—in order to point out the force of the exception (following, viz.) "*except those who believe*." This is termed the article of *immersion*. The Persians express these powers by adding the letter ي to nouns. See Sir William Jones's Persian Grammar, edit. ix. pp. 26, 27, &c.

3. Hence, we find words used as proper names, sometimes with, and at others without, the definite article; e. g. הַיַּרְדֵּן *the Jordan*, (properly, *the River*, ירד or רדא in the Syriac, signifying *to run, flow*, &c.) Jer. xii. 5, xlix. 19; but Job xl. 23, &c. יַרְדֵּן *Jordan*; הַיְאֹר *the Nile*, i. e. *the River*, Gen. xli. 1, 2. 18; יְאֹר Isa. xix. 7, xxiii. 3, Zech. x. 11; הַלְּבָנוֹן *the Libanus*, Deut. iii. 25, &c.; Ps. xxix. 6, &c. לְבָנוֹן as a proper name; הַכַּרְמֶל 1 Sam. xv. 12, &c. כַּרְמֶל Josh. xv. 55. So חַבָּשָׁן and בָּשָׁן, הַפְּעוֹר and פְּעוֹר. So also in the names of men: הָעֲנָק Num. xiii. 22. 28; עֲנָק Deut. ix. 2; הָאֲרוּנָה 2 Sam. xxiv. 16; חַמָּגוֹג Ezek. xxxviii. 2, &c.* See Nold. Concord. Part. annot. and vind. p. 855, &c.

4. This sometimes takes place also, when a proper name, compounded of two words, is put in the definite state of construction; as, קִרְיַת הָאַרְבַּע Neh. xi. 25, but קִרְיַת אַרְבַּע Gen. xxiii. 2. So קִרְיַת הַיְּעָרִים Jer. xxvi. 20, but קִרְיַת יְעָרִים Josh. ix. 17, &c. So 1 Sam. xvii. 34, הָאֲרִי and הַדֹּוב, are put for *a lion*, and *a bear*, not *the lion*, &c. See also Mr. de Sacy's Gram. Arab., vol. i. pp. 326—8, vol. ii. p. 276, &c.

5. Some appellatives which are much in use, seem to take the article by way of distinction:† as, הַבְּאֵר *the well*, Exod. ii. 15; הַנַּעַר *the servant*, Gen. xviii. 7, &c. just as we use the corresponding

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* In the كتاب المظهر في اللغة by Essoyuti, we have the following remark to this effect: فان قيل فالفرات ايضاً معرفة فلم دخلته الالف واللام فالجواب ان ذلك جايز في كل معرفة اصله الوصف كالعباس والحارث والفرات هو الماء العذب قال تعالي واسقيناكم ماءً فُرَاتًا. *If it be said, Why is* EL FARAT *with the article, when its addition is not allowable? The answer is, that this is allowable in all proper names the origin of which is* AN ATTRIBUTIVE; *as,* العباس EL ABBAS; الحارث EL HARITH. *And as to* EL FARAT, *its signification is,* THE SWEET WATER: *as it is said in the Koran, "And we will surely water you with sweet water."* (Sur. 77.). See Weiske on the Greek Pleonasms, p. 23, edit. 1813; Freytag's Hamasa, p. ١٢ line 16, &c.

† This the Arabs term الغلبة *prevalency*, i. e. a sort of antonomasia. So in the Greek, ὁ ποιητὴς: ὁ ὤν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. See also Freytag's Hamasa, p. ١ —

words in English without intending to make the word definite. For a similar reason perhaps others omit it: as, מֶלֶךְ רַב *great king*, for *the great king*, Ps. xxi. 2, xlv. 16, xlviii. 3, xlix. 7, lxii. 1, Esth. i. 9. So שֶׁמֶשׁ for הַשֶּׁמֶשׁ Ps. lxxii. 17, Jer. xxxi. 35, &c. So אֶרֶץ for הָאָרֶץ Ps. ii. 2, Job iii. 14, xxxv. 11, &c.; and אֱלֹהִים frequently for הָאֱלֹהִים, &c. see No. 3.

Adverbs and other qualifying Terms.

222. Words generally construed as adverbs are nothing more than nouns, attributives, or particles, put in *immediate*, or *mediate*, apposition with those which they are intended to qualify.* The order is regulated as before (Art. 212. 3.). Examples of such words in *immediate* apposition; פָּקוֹד פָּקַדְתִּי *visiting*,† *I have visited* (or will surely visit); וַיִּגַּשׁ הַפְּלִשְׁתִּי הַשְׁכֵּם וְהַעֲרֵב *so the Philistine approaches rising* EARLY *and remaining* LATE, i. e. *early* and *late*, 1 Sam. xvii. 16, &c.

2. Examples of such words in *mediate* apposition with others, i. e. with some particle or other word or

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* The construction is here, as before, *absolute* when immediate. This is termed by the Arabian Grammarians اَلْحَالُ i. e. *the state*; and, as it consists of one or more words added for the purpose of qualifying either the subject or object of a verb, it must necessarily be an attributive. Mr. de Sacy seems to have confounded the حال, with the تمييز which is always a substantive. The principle, however, is the same in both.

† Ibn Malik says on the use of the Infinitive thus added, اُنْتُخِبَ تَوْكِيداً أو نوعا يبين أو عدد. كسرت سيرتين سير ذي رشد "It is selected for the purpose of giving emphasis, or to specify, or to intimate number: as, *I went two journeys*, or, *on a journey of observation.*" So in the Greek, ὃς ἂν καταφεύγων καταφύγῃ ἐς τούτους. Herodot. iv. 23. See Weiske's Pleonas. Græc., Ed. 1813, pp. 9. 15. 27. Bos. Ellipses Græc., p. 3., Edit. 1813.

words intervening: יִתֵּן־אֹכֶל לְמַכְבִּיר *he giveth food to abundance,* i. e. abundantly, Job xxxvi. 31; יִבְרְחוּ בְּהֵחָבֵא *they fled in becoming hidden,* i. e. secretly, Dan. x. 7, &c.

3. In all these cases *specification* is obviously the purpose for which such words have been introduced. With verbs these will necessarily be construed as adverbs, with nouns as adjectives, attributes, or the like. The addition of the particle can have no other influence than that of uniting the force of the several terms used, for the purpose of giving perspicuity to the whole.

4. Hence, when it is necessary to express the *commencement, repetition, hurry, progress, the power of effecting, the intensity, certainty,* &c. of, any action, passion, &c. this may be done either by putting two verbs in the tense and person suitable to the passage, with or without the copulative conjunction; or, by one verb only in such tense and person, and the other, either in the Infinitive, or in the Participial, form:* e. g. הָחֵל רָשׁ *begin, possess,* i. e. begin to possess, Deut. ii. 31;

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* This, according to the Moolla Jámi, is done for the purpose of rousing the hearer, or to prevent the supposition of mistake (Com. on Ibn ul Hájib, p. ٢٣٥-٦). His words are: وذلك اما لدفع ضرر الغفلة عن السامع او لدفع ظنه بالمتكلم الغلط. وذلك الدفع يكون بتكرير اللفظ نحو ضرب زيد زيد او ضرب ضرب زيد: "and this," he adds, "is done by repeating the word: as, *He struck* (i. e.) *Zaid, Zaid:* or, *he struck, he struck* (i. e.) *Zaid.* But, it is not to the repetition of the same words that this rule is confined, any other words may be added, as the sense may require. So Zúzení on the Moallakah of Antara Ed. Menil. v. 5: جمع بينهما لضرب من التاكيد ... الاقواء والاقفار كما قال طرفة متي ادن منه يناء عني ويبعد i. e. The becoming *void* and *desert.* These words are conjoined for the purpose of strengthening the passage, just as the poet Tarafat has said, When I come near him, he *wanders* and *separates* from me." So also Weiske Isagoge, §. 16, and Winer's Grammar of the New Testament, p. 91, Edit. Andover, 1825.

וַיָּחֶל נֹחַ . . . וַיִּטַּע כָּרֶם *so Noah begins . . . and plants a vineyard,* i. e. to plant, Gen. ix. 20; לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ *do not repeat* (that) *they call thee,* i. e. do not allow them again to call thee, Is. xlvii. 1; וַיֹּסֶף שַׁלַּח *and he repeats sending,* i. e. he sends again, Gen. viii. 10; לֹא אֹסִף לְקַלֵּל *I add not to curse,* i. e. I will not curse again, Ib. v. 21; וַתְּמַהֵר וַתֹּרֶד *so she hastes and puts down,* i. e. hastens to put down, Gen. xxiv. 18; מַדּוּעַ מִהַרְתֶּן בֹּא *why have you hasted coming,* i. e. to come, Exod. ii. 18; וְדָוִד הֹלֵךְ וְחָזֵק וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים *so David* (was) *proceeding and becoming strong; but the house of Saul* (was) *proceeding and becoming weak,* i. e. David becomes gradually stronger, &c. 2 Sam. iii. 1; אוּכַל נַכֶּה־בּוֹ *I may be able* (that) *we may smite him,* Num. xxii. 6; נִפְרְצָה נִשְׁלְחָה *let us spread out, let us send,* i. e. let us send out extensively, 1 Chron. xiii. 2. The force of the paragogic ה will presently be considered.

5. The repetition of nouns or particles is often recurred to, for the purpose of denoting *distribution, diversity, comparison,* or the like: e. g. שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ TWO (and) TWO *came they to Noah,* Gen. vii. 9; בֵּין עֵדֶר וּבֵין עֵדֶר *between flock and between flock,* Gen. xxxii. 17: וְיִלְקְטוּ אֹתוֹ בַּבֹּקֶר בַּבֹּקֶר *and let them collect it* MORNING *by* MORNING, Exod. xvi. 21; אֶבֶן וָאֶבֶן גְּדוֹלָה וּקְטַנָּה STONE *and* STONE, *a great and a small* (one), i. e. diverse weights, Deut. xxv. 13; בְּלֵב וָלֵב יְדַבֵּרוּ *in* HEART *and* HEART *they speak,* i. e. while they profess one thing they mean another, Ps. xii. 3; וְהָיָה כָעָם כַּכֹּהֵן כָּעֶבֶד כַּאדֹנָיו *it shall be,* LIKE *people* LIKE *priest,* LIKE *servant* LIKE *master,* &c., Isa. xxiv. 2; כְּכֹחִי אָז וּכְכֹחִי עָתָּה *as my* STRENGTH (was) *then,* EVEN SO (is) *my* STRENGTH *now,* Josh. xiv. 11.

6. When, however, any demonstrative pronoun is used; or, a singular personal pronoun referring to an antecedent in the plural number, distribution is generally intended: e. g. זֶה אֶל־זֶה *this to this*, i. e. one to another, Exod. xiv. 20; גֶּדֶר מִזֶּה וְגֶדֶר מִזֶּה *a wall from this, and a wall from this*, i. e. on each side, Num. xxii. 24; כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶךָ וּנְתָנוֹ יְהוָה *when thou goest to the war against thy enemies, and Jehovah shall give* HIM, i. e. *wholly, or every one of them*, Deut. xxi. 10; וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים וַתִּצְפְּנוֹ *so the woman takes* BOTH OF THE MEN *and hides* HIM, i. e. *wholly*, or *each one* of them, Josh. ii. 4.

7. The context will always shew us whether we are to consider these repetitions emphatical, or distributive. There are, however, instances of repetition which fall under neither of the preceding heads, but which are to be ascribed to the simple and unpolished usage of a venerable antiquity. Such is the repetition of the word לֵאמֹר 1 Kings ii. 4, &c.—of whole sentences: as, Gen. vi. 22, xiii. 5, 6, xiv. 5, 8, xxiv. 37, 1 Sam. x. 9.—the introduction of words apparently superfluous; as, "*he lifted up his eyes, feet*," &c. Gen. xiii. 10, xviii. 2, xxix. 1, Dan. x. 5: *he put forth his hand*," Gen. viii. 9, 2 Kings vi. 7, &c.; "*they arose*," Jos. xviii. 4; "*and it came to pass*," וַיְהִי, וְהָיָה; and "*behold*," חִנֵּה passim. These apparently superfluous terms are, however, of immense importance to the unity and perspicuity of the context.*

On the emphatic repetition of Words or Phrases.

223. If, upon the addition of one word or phrase, another will be made more definite, specific, &c., then upon the repetition of either, a still greater definiteness, perspicuity, energy, fervency, or the like, will be given to the context:† e. g. שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים TURN YE,

* See Weiske on the Greek Pleonasms, Isagoge, § 15, &c., Ed. 1813.

† For similar examples in the Arabic, see Mr. de Sacy's Gram., vol. ii.

TURN YE, *from your evil ways,* Ezek. xxxiii. 11; רִיבוּ CONTEND *with your mother,* CONTEND YE, Hos. ii. 4; הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה הֵמָּה THE TEMPLE OF JEHOVAH, THE TEMPLE OF JEHOVAH, THE TEMPLE OF JEHOVAH (are) *these,* Jer. vii. 4: i. e. They insisted that the idols, which were called *temples,* (هَيَاكِلُ, see Pococke's Spec. Hist. Arab., p. 91.) REALLY contained the Deity; a principle of heathenism still prevailing in the East. For similar expressions, see Is. xxxviii. 19, xliii. 25, Ps. xciv. 3, Cant. vii. 1, &c.

2. So with the pronouns: מִשְׂגַּבִּי וּמְפַלְטִי־לִי *my high tower, and* MY *deliverer* FOR ME, i. e. *my sure deliverer,* Ps. cxliv. 2; מִי יִתֵּן מוֹתִי אֲנִי תַּחְתֶּיךָ *who will put* MY DEATH, ME, *in the place of thee!* i. e. *O that some one had slain me, even me, instead of thee!* 2 Sam. xix. 1; וּפִגְרֵיכֶם אַתֶּם יִפֹּלוּ *and* YOUR *carcases* (even) YOU *shall fall,* Num. xiv. 32. See Artt. 216. 4. 219. 5.

So מַשְׁעֵן וּמַשְׁעֲנָה, masc. and fem. i. e. every species of support, Is. iii. 1. See the Concessus of Hariri by Schultens, p. 36, and the Moallakah Antaræ by Menil (Lugd. Bat. 1816.), v. 71, شَيْظَمَةٌ وشَيْظَم, with the Scholia of Zúzení, at p. 113.

3. Hence, also, words put in the plural number, (which according to our system, consists of the juxta-position of two words) may be considered as emphatical: e. g. אֱלֹהִים *God;* אֲדֹנִים *Lord;* בְּעָלִים *Baal;* עַשְׁתָּרוֹת *Ashtaroth, Venus;* בְּהֵמוֹת *the Behemoth;* חָכְמוֹת *real wisdom,* &c. by way of eminence, and which may hence be termed *the plural of excellence.*

Art. 671—2—676; Moolla Jami's Commentary on the Kafia, p. ٢٢٥. And with the pronouns, Mr. de Sacy's Gram., vol. ii. pp. 359, 360.

On Nouns put in the Definite State of Construction.

224. Of this construction, or regimen as it has been sometimes called, there are two kinds (see Art. 217. 7.). The first we have termed the *definite*, the second the *distinctive, state of construction;* merely to denote the different kinds of words thus used.

2. Of the *definite* state of construction we may reckon two kinds: viz. the *Immediate*, and the *Mediate*. The *Immediate* is that which presents two or more substantive nouns (not being names for the same thing), so connected that the idea conveyed by them becomes sufficiently defined for the purposes of the speaker or writer. The *Mediate* is that, in which this is done by the intervention of one or more of the particles.*

3. Examples of nouns in the *definite state of con-*

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* The truth is, however, the *particles* themselves are really nouns, as already intimated; and, when they intervene, the construction is either that of *apposition*, or, of *definite* construction, or both. We have adopted the term *mediate*, both here and in Art. 217. 5., in order to conform to the usual mode of considering these skeletons of words. Hereafter, perhaps, we may get rid of this distinction.—According to the doctrine of the Arabian Grammarians, every example of *immediate construction* which can occur, may be resolved by an equivalent *mediate* one: e. g. غلام زيدٍ *the slave of Zaid*, is, according to them, equivalent to غلامٌ لزيدٍ. So خاتمُ فضةٍ, to خاتمٌ من فضةٍ *a ring of* (or out of) *silver;* and ضربُ اليومِ to ضربٌ واقعٌ في اليومِ i. e. *a stroke* or *blow of to-day*, to *a stroke* or *blow happening to-day*. See the Shurho Moolla Jámi, p. ٢٠٣, &c. This process, according to my notions, is making the construction less simple than it stood originally; in other words, it is making a plain matter difficult, by placing a greater number of words in construction than in the original example. It shews, however, that both signify the same thing. See p. 291, note.

struction termed *Immediate:* שַׂר־צְבָאוֹ *captain* (of) *his host,* 1 Sam. xxvi. 5; מְנֻשֵׁי בְנֵי־הַנְּבִיאִים *of the wives* (of) *the sons* (of) *the prophets,* 2 Kings iv. 1; נְהַר־פְּרָת *the river* (of) *Euphrates,* Gen. xv. 18; קִרְיַת חֻצוֹת *the town* (of) *Khuzoth,* Num. xxii. 39; בְּתוּלַת בַּת־עַמִּי *the virgin* (of) *the daughter* (of) *my people,* Jer. xiv. 17.

4. In these and all similar passages, this juxta-position of words has the property of *defining* the idea presented by the first, just as that kind of apposition does, to which we have given the term *Identity.* In the following, the idea presented by the first of the words so placed, is made more *distinct* or *specific,* just as it is by that state of apposition which we have termed *specific.* It will readily be seen, that the distinctions here mentioned can arise only from the consideration of the *character* of the qualifying terms in each case. Examples: בִּגְדֵי הַקֹּדֶשׁ *garments* (of) *holiness,* i. e. *holy* or *sacred garments,* Exod. xxix. 29; אֶבֶן .... צֶדֶק *a stone,* or *weight* (of) *justice,* i. e. *a just weight,* Deut. xxv. 15; אֵשֶׁת נְעוּרִים *a wife* (of) *youth,* i. e. *a young wife,* or, it may signify, *a wife married in one's youth,* Isa. liv. 6. See also Gen. xli. 42, Exod. xi. 2, Jud. viii. 13, 1 Sam. i. 11, Jer. xi. 20, &c.

5. The case will be the same should a sentence stand in the place of the qualifying word:* e. g. שִׂפַת לֹא יָדַעְתִּי אֶשְׁמָע *a lip* (*or language* which) *I knew not, I heard,* Ps. lxxxi. 6; יִתְרַת עָשָׂה אָבָדוּ *the acquisition* (of that which) *he made, they have lost,* Jer. xlviii. 36; בְּיָדִי לֹא אוּכַל קוּם *into the hands* (of those) *I am not able to rise* against, Lam. i. 14. See Ps. lxv. 5, cxxix. 6, Jer. ii. 8, &c.

6. This construction, however, will admit of more than one solution. For, first, if we consider the particles, &c. as *nouns,*

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* A similar practice exists in the Persian with respect to the vowels which mark the state of construction: e. g. وقتِ رفتن *the time of going,* &c. So ارادتِ بي چون *the will of* (him who is) *without a when,* i. e. *is eternal.* But in these cases both رفتن and بي چون may also be considered as nouns.

which I believe we ought to do, we shall have nothing more than an *immediate* state of construction, with the preceding word in the proper form for such a state (Art. 171.). And, 2dly, if we suppose the relative pronoun אֲשֶׁר *who, which,* &c. to have been omitted by the ellipsis, which has been preferred by Schrœderus, the construction will also be explained.

7. In some cases, however, the order is inverted, and has hence been termed Hypallage; e. g. כֶּסֶף סִיגִים *argentum scoriarum,* for scoriæ argenti, Prov. xxvi. 23; לֶחֶם חֲסָדִים *oblatio lignorum,* for ligna oblationum. See also Lev. v. 15, vii. 21, xxii. 4, Deut. xii. 3, Josh. ii. 6, 1 Kings xvii. 14, Ezek. xxi. 30, Est. ix. 19.

8. As this combination takes place only for the purpose of presenting some definite idea to the mind, should it be necessary further to define or qualify them by the addition of any pronoun, &c. such pronoun, &c. will generally be added to the last: e. g. הַר קָדְשִׁי *the mountain* (of) *my holiness,* i. e. *my holy mountain,* Ps. ii. 6; פְּסִילֵי כַסְפֵּךְ *the images* (of) *thy silver,* i. e. *thy silver images,* Isaiah xxx. 22; עַמֵּי הַתּוֹעֵבוֹת הָאֵלֶּה *the peoples* (of) *abominations, these,* i. e. *these abominable people,* Ezra ix. 14.

See also Exod. xxviii. 38, Neh. ix. 14, Ps. iv. 2, lix. 18, cx. 2, cxix. 123, Is. ii. 20, xxx. 22, xxxi. 7, Dan. ix. 24. For similar constructions in the New Testament, see Rom. vii. 24, Col. i. 13, &c.

9. In the preceding examples, the qualified and qualifying noun have been considered as in juxta-position with one another; still this is neither necessary, nor is it always found, for in some instances we have the intervention of particles, such as the definite article, &c., in others, whole words or phrases: e. g. עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם THE LORD GOD'S *making* (of) *the earth and heavens,* Gen. ii. 4; מִשְׁלֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ THE SENDING GIFTS *of each man to his friend,* Est. ix. 19; בְּשָׁלְחַ אֹתוֹ סַרְגוֹן IN SARGON'S *sending him,* Is. xx. 1.

See also Gen. vii. 6, Jos. xx. 3, Isa. v. 24, xx. 1, Prov. xxv. 8, &c. Storr thinks that these examples are not to be considered as in the state of construction, but to be accounted for in some other way (Observ., p. 282.). I believe it is of little importance whether we consider them in this point of view, or as in apposition

with the preceding noun, or otherwise qualifying it, the end arrived at is precisely the same in every point of view: the only question here being, whether one or more words do not parenthetically intervene between such qualified and qualifying terms. That such is the case, perhaps, there can be little doubt; and, as the usage of the language, in this particular, is all we wish to ascertain, we need not be very anxious as to the terms used, particularly where no change of vowels or consonants can be appealed to as decisive on the subject. The parallelism of the following passage requires that the construction be considered as *definite*: הוֹי אַשּׁוּר שֵׁבֶט אַפִּי וּמַטֶּה־הוּא בְיָדָם זַעְמִי *O Ashshur, the rod of my anger: even the rod is he, for their sake*, or, in their hand, or *my wrath*,* Isa. x. v.

10. Great care should be taken in translating passages found in this state of construction, i. e. in considering whether the last of such words is to be taken in an *active* or *passive* sense: e. g. חֶרְפַּת מוֹאָב *the reproach of Moab*, Zeph. ii. 8, is not to be understood as the reproach afflicting Moab, but that which they inflict on others. So חֶרְפַּת עֲבָדֶיךָ Ps. lxxxix. 51, *the reproach of thy servants*, is that which they suffer, not that which they inflict. In like manner,....חֲמַס הַיּוֹשְׁבִים *the violence* (exercised by the) *inhabitants*, Exek. xii. 19; but ....בְּנֵי יְרֻבַּעַל חֲמַס *the violence* (suffered by the) *children of Jerubbaal*, Judg. ix. 24. זַעֲקַת־דַּל *the cry of the poor*, Prov. xxi. 13: but זַעֲקַת סְדֹם *the cry* (excited by the oppression) *of Sodom*, Gen. xviii. 20. The same holds good with reference to the pronouns. See Gen. xvi. 15, l. 4, Jer. li. 35, 2 Sam. xvi. 12, Is. xxi. 2, Ps. xcviii. 8, lvi. 13, &c. See also Art. 146. 8. note.

11. The following are examples of what has been termed the "*mediate* state of construction," i. e. when the connection of nouns thus situated is, in one way or other, defined or modified by the intervention of one or

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* So in the Arabic كَمَا خَطَّ الكِتَابَ بِكَفٍّ يَوْمًا يَهُودِيٌّ *just as the book was written by the hand, one day, of a Jew.* See Gram. Arab. M. de Sacy, vol. ii. p. 125—6.

more of the particles:* חֲזִיר מִיָּעַר *a boar out of the forest*, i. e. *of the forest*, or, *a forest boar*, Ps. lxxx. 14; לְאֻמִּים מֵרָחוֹק *people of*, or *from a distance*, i. e. distant, Isa. xlix. 1.

See also Exod. i. 14, Ps. xc. 4, Cant. iii. 8, Jer. v. 6, &c. Of this kind are the passages מִזְמוֹר לְדָוִד—לְאָסָף—*a psalm of David*, —*of Asaph*; אֲשֶׁר לִשְׁלֹמֹה *which* (is) *Solomon's*, i. e. belonging to Solomon, Cant. i. 1, &c., where the proprietor, author, possessor, or the like, is designated.†

12. This rule, however, with its exemplifications, coincides with the corresponding one given under the article of *mediate apposition* (Art. 219. 4.), i. e. the preceding word generally suffers no abbreviation either in the quantity of its vowels, or in the number of its consonants. The words so connected may, by taking the particle as a noun, all be considered as in *immediate* apposition. In the following cases, the first so connected is put in the *definite* state of construction, e. g. מַשְׁכִּימֵי בַּבֹּקֶר....מְאַחֲרֵי בַּנֶּשֶׁף *those arising early in the morning....lingering after the twilight*, Isa. v. 11; יֹשְׁבֵי בְאֶרֶץ צַלְמָוֶת *dwellers in the land of the shadow of death*, Ib. ix. 1.

See also 2 Sam. i. 21, Ps. ii. 12, lxxxiv. 7, Isa. xiv. 19, xxviii. 9, Jer. xxiii. 23, Ezek. xiii. 2, xxi. 17, &c. So also with the conjunction וְ; as, חָכְמַת וְדַעַת *wisdom and knowledge*, Isa. xxxiii. 6. With אֵין: as, פֹּרֵק אֵין מִיָּדָם *there is no deliverer from their hands*, Lam. v. 8.

13. It must appear from these passages, that the particle here found so influencing the preceding word, must either have been considered as a noun, or the following context must be supposed to exercise the influence, which the second of the nouns in construction does. See Art. 217. 5.

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* If we consider these particles as nouns, which we may, all these cases may be resolved into those of *immediate* construction or apposition, as before. —New Test., John iii. 31, vi. 31, Rom. iii. 26, iv. 16, Gal. iii. 7, 8, &c.

† It has already been remarked (Art. 224. 2.), that the Arabian Grammarians consider every construction of this kind, as equivalent in signification to those in which the particle is not introduced. In most cases, however, the particles tend to define the relation more specifically.

On the DISTINCTIVE *State of Construction.**

225. It has been remarked (Art. 217. 7.), that, in this case, the preceding word to be qualified must always be an attributive. The effect here produced is, that of rendering *distinct* or *specific*, the person or thing designated by this attribute; coinciding in this respect with what has been termed *definite construction:* the qualified word being always an attributive involving the signification of a substantive (Ib.), e. g. גְּדוֹל הָעֵצָה *great* (of) *counsel*, i. e. *a great being, &c.* (of) *counsel*, or *counselling being*, Jer. xxxii. 19; קְדוֹשׁ יִשְׂרָאֵל *the holy* (one of) *Israel*, Isa. i. 4; תְּמִימֵי־דָרֶךְ *those perfect* (of) *way*, i. e. *men of perfect way*, Ps. cxix. 1; שְׁפַל־רוּחַ *low* (of) *spirit*, i. e. *an humble man*, Prov. xxix. 23; מְשִׁיחַ יְהוָה *the anointed of the Lord*, 2 Sam. i. 14.

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* This kind of construction is termed by the Arabian Grammarians الاضافة اللفظية i. e. *verbal construction*, in order to distinguish between it and that which we have termed "the *definite*," which they style الاضافة المعنوية the *logical* or *significant, construction*. It is curious enough to observe, that they exemplify this sort of construction in three different ways; which may serve to shew, that in fact they all amount to the same thing in meaning: e. g. حسن وجهٍ *handsome* (of) *face*, in *immediate* apposition حسن وجهٍ *handsome* (of) *face*, in the state of *definite* construction; and حسن وجها *id.* when the latter or defining word is put *absolutely*, and construed as a noun of *specification*, تمييز. See M. de Sacy's Arab. Gram., vol. ii. p. 159, &c. So Rev. xii. 1. γυνὴ περιβεβλημένη τὸν ἥλιον. Arab. امراةٌ ملبوسةٌ الشمس.

See also Gen. xxxv. 29, Exod. xxxv. 22, Ps. xxiv. 4, Isa. i. 21, &c.

2. Under this general head may be placed certain idiomatical expressions which will frequently meet the Learner in his progress. These are, phrases having אִישׁ *man, each,* בֵּן *son,* בַּעַל *Lord, possessor,* אַנְשֵׁי, מְתֵי *men,* &c. for the first member, followed by certain others in the definite state of construction: e. g. אִישׁ מָוֶת *thou art a man of death,* i. e. *deserving death,* 1 Kings ii. 26; בֶּן־שֶׁבַע שָׁנִים יְהוֹאָשׁ בְּמָלְכוֹ *the son of seven years* (was) *Joash when his reign* (began), i. e. he was seven years old, 2 Kings xii. 1; בֶּן־מָוֶת הוּא *a son of death* (is) *he,* i. e. he shall die, 1 Sam. xx. 31; אִישׁ שִׂפָתַיִם *a man of lips,* i. e. loquacious, Job xi. 2; אִישׁ דְּבָרִים *a man of words,* i. e. a speaker, Exod. iv. 10; אִישׁ אֱמֶת *a man of truth,* i. e. a true man, Neh. vii. 2; אַנְשֵׁי הַשֵּׁם *the men of name,* i. e. famous, Gen. vi. 4; אַנְשֵׁי־חַיִל *men of might,* i. e. mighty men, Gen. xlvii. 6; מְתֵי מִסְפָּר *men of number,* i. e. few, Gen. xxxiv. 30; אִישׁ בַּעַל שֵׂעָר *a man possessed of hair,* i. e. hairy, 2 Kings i. 8; כָּל־בַּעַל כָּנָף *every* (one) *possessed of wing,* i. e. winged bird, Prov. i. 17.

So אַנְשֵׁי סְדֹם *men of Sodom,* Gen. xix. 4, for *Sodomites.* See Gen. xxiii. 3, xxiv. 13, Numb. xxi. 28, Josh. xxiv. 11, Judg. ix. 2, x. 1, Jer. ii. 16, Ezek. xvi. 26, Ps. cxlix. 2, Cant. 1. 5, &c. To this class may be referred בְּנֵי־הָאֱלֹהִים *sons of God, pious persons,* and בְּנוֹת הָאָדָם *daughters of men, low, impious women,* Gen. vi. 2, &c.

On the Construction of the Numerals.

226. The numerals in Hebrew being all substantive nouns, are put either in *apposition,* or in the *definite* state of construction, with the word signifying the thing numbered: e. g. In *apposition:* אֶלֶף וּמְאָה הַכֶּסֶף *one thousand and one hundred* (pieces of) *silver,* אֵילִם שְׁנָיִם *rams two,* עָרִים שְׁתַּיִם *cities two,* בָּנִים שְׁלֹשָׁה, or שְׁלֹשָׁה בָּנִים *sons three,* or *three sons,* שְׁלֹשִׁים בָּנִים *thirty sons.* In *construction:* שְׁלֹשֶׁת אֲנָשִׁים *three,* or, *a triad, of men;* שְׁנֵי בָנִים *two sons;* שְׁתֵּי בָנוֹת *two daughters.*

2. The dual and decimal numerals, however, signify-

ing numbers above ten, such as עֶשְׂרִים *twenty*; מָאתַיִם *two hundred*, &c. prefer the state of apposition.

On the Concordance of the Numerals with the Thing, &c. numbered.

3. The numerals from *three to ten* inclusively, are mostly in the gender different from that of the thing numbered, for the sake perhaps of variety: in this case the word representing the thing, &c. numbered is put in the plural number, e. g. שִׁבְעָה כְבָשִׂים, or שִׁבְעַת כְּבָשִׂים *seven male lambs*; שֶׁבַע כְּבָשׂוֹת *seven female lambs*. The numeral is here taken as a collective noun, and stands either in apposition or in the state of definite construction with the thing numbered.

4. In like manner when the numeral signifies any number exceeding *ten*, it may likewise disagree in gender with the thing, &c. to be numbered; while the thing, &c. numbered, will be put in the singular number: e. g. שִׁבְעִים וְשִׁבְעָה אִישׁ *seventy and seven men*; שֶׁבַע עֶשְׂרֵה חָמֵשׁ שָׁנִים וּמְאַת שָׁנָה *five years and a hundred year*, Gen. v. 6.

5. There is nothing peculiar in the construction of such numerals as מֵאָה *an hundred* and אֶלֶף *a thousand*, other numerals being made to agree with them or not, according to the preceding rules, while they will be put either in apposition or construction, in the singular or plural number, according to those rules: e. g. מְאַת אֶלֶף וּשְׁמֹנִים אֶלֶף וְשֵׁשֶׁת־אֲלָפִים וְאַרְבַּע־מֵאוֹת *an hundred thousand, and eighty thousand, and six thousands, and four hundreds*, Num. ii. 9. See Gen. v. where a large number of examples occurs.

Other modes of Construction.

227. In many cases, too, when the numeral exceeds the number *one*, the thing, &c. numbered is put in the plural, whether the numeral precede or follow it; the

gender is regulated as before: e. g. אֵילִם שְׁנֵים־עָשָׂר *rams twelve,* Num. vii. 87; שְׁנֵים עָשָׂר . . . כְּבָשִׂים *lambs male . . . . twelve,* Ib.; שְׁנֵים עָשָׂר פָּרִים *twelve bullocks,* Ib.; עֶשְׂרִים וְאַרְבָּעָה פָּרִים *twenty and four bullocks,* Ib. v. 88.

See also Gen. xvii. 20, xxv. 16, xxvi. 12, xxxii. 15, 23, Josh. iv. 2, xxi. 19, 2 Sam. xix. 18, 1 Kings iv. 13, Jer. xxxviii. 10, Ezra viii. 35, &c. And, *vice versâ,* חָמֵשׁ שָׁנָה *five year,* 2 Kings xxii. 1. &c.

2. The intermediate numbers between ten and twenty, twenty and thirty, &c. are regulated by the principles already investigated; that is, either by *apposition* or *definite* construction, *immediate* or *mediate;* e. g. שִׁבְעָה עָשָׂר *seventeen,* in *immediate* apposition; שֶׁבַע וְשִׁבְעִים *seven and seventy,* mediate apposition: שְׁנֵי עָשָׂר *twelve;* שְׁמֹנַת עָשָׂר *eighteen,* definite construction.

3. In many cases when the numeral is in apposition, it is to be taken as an ordinal: e. g. אַרְבָּעִים שָׁנָה *the fortieth year,* Deut. i. 3; i. e. taking it in the order of computation, *the year, forty,* or *forty* (by) *year.* So Gen. i. 5. יוֹם אֶחָד *day, one,* i. e. the first. See also Exod. xii. 6, Num. xiii. 2, Deut. xv. 9, 1 Kings xvi. 10, 2 Kings viii. 16, xii. 2, Ezek. xxix. 17, Dan. i. 1, 21, vii. 1, ix. 1, xi. 1, &c.

4. When it is necessary to qualify the thing, &c. numbered by some attributive, this attributive will agree with it either in a *formal* or *logical* point of view, at the pleasure of the writer: e. g. in the first case, שְׁמֹנִים וַחֲמִשָּׁה אִישׁ נֹשְׂא אֵפוֹד *eighty and five men,* (each, or the whole) *bearing* (sing.) *an ephod,* 1 Sam. xxii. 18.—In the second, חֲמִשִּׁים אִישׁ רָצִים *fifty men running* (pl.), 1 Kings i. 5.

5. The thing numbered, measured, &c. may also be considered as a *specifying* term (Art. 219. note), and construed as *absolute* with reference to the preceding noun; as, שְׁלֹשִׁים בָּנִים *thirty, sons;* אֶלֶף כֶּסֶף *a thousand* (of) *silver,* &c. We nevertheless have occasionally the

state of construction: as, שְׁתֵּי־לֶחֶם *two* (pieces, &c. of) *bread*, 1 Sam. x. 4, &c.: מְאַת שָׁנָה (Art. 226. 4.).

6. As it is easy to supply certain names of weight and measure, on account of their frequent occurrence, they are often omitted by the ellipsis: e. g. וַיִּשְׁקְלוּ אֶת־שְׂכָרִי שְׁלֹשִׁים כָּסֶף *so they weigh my price thirty* (shekels of) *silver*, Zech. xi. 12; וַיָּמָד שֵׁשׁ־שְׂעֹרִים *so he measures six* (measures of) *barley*, Ruth iii. 15. 17; בְּאֶחָד לַחֹדֶשׁ *in the first* (day) *of the month*, Deut. i. 3; וַיַּעֲשׂוּ אֶת־הַפֶּסַח בָּרִאשׁוֹן *and they keep the passover in the first* (month), Num. ix. 5; בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ *in the first* (month) *in the first* (day) *of the month*, Ezek. xxix. 17.

See also Gen. xx. 16, xlv. 22, Lev. xxiii. 17, 1 Sam. x. 4, Ezek. xlv. 21. And, where some of these ellipses are supplied, Gen. xxiii. 15, Lev. xxvii. 3, 6, Ruth ii. 17, &c. See Bos on the Greek ellipses, p. 4, Ed. 1813.

The ordinals are construed like other attributives.

LECTURE XVI.

ON THE COMPLEMENTS OF WORDS GENERALLY, AND OF VERBS IN PARTICULAR.

228. It will perhaps readily be granted, that the character of the words necessary to complete any sentence must very much depend on the signification of the preceding ones; or, which is the same thing, on the signification intended to be conveyed in them by the Writer. I may say, for example, *I am now riding, equitans ego;* or, am *a riding*. But it may also be necessary to state whether this be on a horse, in a carriage, &c. as

also to, or from, what place I am thus proceeding; or, for what purpose, &c. The same will hold good of all attributives.* A man may be said to be *swift* generally, or swift on foot, swift in the chase,—in the pursuit of an enemy,—to revenge,—to do good or evil, or a thousand other things, which it may be necessary for a Writer or Speaker to state.

2. All verbs are necessarily attributive in signification; and, from what we have seen, as to their etymology, there is strong reason to suspect that they are composed of nothing more than nouns put in a state of conjugation or combination with one or other of the pronouns. If, then, attributive nouns will necessarily stand in need of such complementary words in order to complete or modify the sentences in which they are found, the same must necessarily be true of the same words, when found in the form of verbs. Usually, however, this has been stated by saying, that nouns derived from verbs are subject to the same mode of construction with the verbs from which they descend. I prefer the contrary method of stating this question; because I can see why nouns, as such, require this kind of construction; of verbs we know nothing, on the other supposition.

3. We have seen that nouns substantive or attributive may be qualified by the addition of other words, either in a state of *apposition*, of *definite* construction, *immediate* or *mediate*, or absolutely, just as the signification of such word shall require, or as the intention of the Writer may be. The same is the case with verbs whether *active*, *passive*, *transitive*, *intransitive*, or

* So in Is. xiii. 19, and Amos iv. 11, we have מַחְפֶּכֶת construed as a verb; and in Infinitives and Participial nouns this is done regularly.

neuter: which are distinctions arising purely out of the signification of the primitive word or noun.*

4. In treating of the complements or qualifying words of substantives and attributives, we adopted the terms *Immediate* and *Mediate* as best suited to our purpose on that occasion. We shall use the same now, because they are sufficiently easy and intelligible, and because it will be interesting to find the same principles prevailing throughout every part of this Language.

5. The influence then of any noun or verb (arising out of its signification, or the intention of the Writer,) may extend to one or more subsequent words with some variation of the sense in each; e. g. I may say as before, "I am riding a horse." Here I would term the influence of the verb *riding*, *Simple*, because it affects one object only, which is here "a horse." But, if I say, "I rode a horse towards the city at full speed," then I should term the influence of the verb *Various*, because the subsequent terms are variously affected by it. I prefer this method of considering the influence of verbs, &c. because the Latin cases of nominative, genitive, accusative, &c. as taken by Schrœderus and others, are ill calculated to convey just notions on this subject; and, because these distinctions are perfectly foreign to this language. The truth is, the words added here, as in the rules already given, are nothing more than terms added for the purpose of defining, &c. the signification of such verb, and may be resolved by recurring into one or other of those rules.

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* Let it be remembered, however, some verbs which are at one time transitive, will at another be intransitive, in these languages; so, ضرب برجله *he struck with his foot, or kicked.* See Ludolf. Gram. Eth., p. 32. ed. 1702. Freytag's Hamasa, p. 1•—

229. Having determined then, whether the signification of any verb or verbal noun, is to be taken *actively* or *passively*, (Art. 146. 8. note.) the influence of its action or passion, considered with reference to the subsequent terms in *immediate* or *mediate* connection with it, will always be either *Simple* or *Various*, just as the signification of such verb shall require, or, as the intention of the Writer or Speaker may be.—*Examples of active verbs and verbal nouns* in *immediate* connection with the following term, and where the influence is, consequently, *simple*; נַעֲשֶׂה אָדָם *let us make*, MAN, Gen. i. 26; זֹרֵעַ זָרַע *seeding*, or *producing*, SEED, Ib. 29.

2. In *mediate* connection, and where the influence is also *simple*: בָּרָא אֱלֹהִים אֵת הַשָּׁמָיִם *God created* THE HEAVENS, Gen. i. 1; וַיַּרְא ... אֶת־הָאוֹר *and he saw* ... THE LIGHT, Ib. 4; וַיַּבְדֵּל ... בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ *and he divided* ... BETWEEN *the light and* BETWEEN *the darkness*, Ib.; וַיִּקְרָא לָאוֹר ... וְלַחֹשֶׁךְ קָרָא *and he called the* LIGHT .... *and* THE DARKNESS *he called* .... Ib. 5; מַבְדִּיל בֵּין מַיִם (a thing) *dividing* BETWEEN *the waters*, Ib. 6.

3. Both in *immediate* and *mediate* connection, and where the influence is *various*: עֹשֶׂה פְּרִי לְמִינוֹ (a tree) *producing* FRUIT, ACCORDING TO ITS KIND, Gen. i. 11; מַזְרִיעַ זֶרַע לְמִינֵהוּ (herb) *producing* SEED AFTER *its* KIND, Ib. 12.

Note. The proper office of the particles is, to point out the precise character of this influence.

The verb הָיָה construed with ל will signify either *to have*, or *to become*, according to the context: e. g. לְעָשִׁיר הָיָה צֹאן *the rich man had flocks*, 2 Sam. xii. 2; וְהָיוּ לְדָם *so they shall become blood*, i. e. *the waters*, Exod. iv. 9.

4. Where the connection is *mediate*, and the influence *various*: וְהָיוּ לְמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר אַל־הָאָרֶץ

וַיְהִי־כֵן: *and they shall be* FOR *lights* IN *the firmament of the heavens,* FOR *giving light* UPON *the earth, and it was so,* Gen. i. 15; וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּרְא אֱלֹהִים כִּי־טוֹב: *and God placed* THEM IN *the firmament of the heavens* FOR *giving light* UPON *the earth, and* FOR *ruling* OVER *the day and* OVER *the night, and* FOR *dividing* BETWEEN *the light and* BETWEEN *the darkness. And God saw* THAT (it was) *good,* Ib. 17, 18.

5. In causative and other doubly transitive verbs, the influence will necessarily be *various:* e. g. וְהֹלַכְתִּיהָ הַמִּדְבָּר *and I caused* HER *to walk* THE DESERT, Hos. ii. 6; מוֹשִׁיב יְחִידִים בַּיְתָה *who causes* THE SOLITARY *ones to possess* A HOUSE, Ps. lxviii. 7. In these instances the connection is *immediate:* in the following, it is both *immediate* and *mediate:* e. g. וַיָּשֶׁב .... אֶת־הַמֶּלֶךְ דָּבָר *and he caused* WORD *to be returned* TO THE KING, 1 Kings ii. 30; לִמַּד דַּעַת אֶת־הָעָם *he taught* KNOWLEDGE TO *the people,* Eccl. xii. 9; יַשְׁמִיעוּ דְבָרַי אֶת־עַמִּי *let them cause* MY PEOPLE *to hear* MY WORDS, Jer. xxiii. 22.

6. In the following the connection is miscellaneous, and some of the verbs are passive: וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן: *so God says, Let the waters be gathered* FROM BENEATH *the heavens* TO *one place, and let the dry land appear, and it becomes so,* Gen. i. 9; וְהָרְאָה אֶת־הַכֹּהֵן* *then let it be shewn* TO THE *priest,* Lev. xiii. 49; אֲשֶׁר הָרְאֵתָ בָּהָר *which thou wast shewn* IN *the mount,* Exod. xxvi. 30; לֹא תָעֲבְדֵם *thou shalt not cause* THEM *to be worshipped,* Exod. xx. 5, xxiii. 24; יַתֵּן אֶת־הָאָרֶץ הַזֹּאת

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* The particles mostly used with passive verbs, however, are ל and מ. See Gen. xiv. 19, Is. i. 26, lxii. 4, Ezek. xiv. 3, Neh. vi. 1, 1 Chron. v. 20, &c.

לַעֲבָדֶיךָ *let it be given* (i. e.) *this land* TO *thy servants,* Num. xxxii. 5.

See also Gen. xxvii. 42, 2 Sam. xxi. 6, Jer. xxxv. 14, &c.

Observations.

7. A little consideration will enable any one to see, that the construction must in all cases very much depend on the intention of the Writer. It is true, certain constructions only are allowed, because they have been generally adopted, and these are to be known only from long and constant practice in the language, or, from the use of the Concordance: but, in general, the principle is in the Hebrew, as it is in the English: viz. that the significations of words will always be influenced by those with which they are connected. A few remarks on the examples given will make all plain. In the first we have נַעֲשֶׂה אָדָם *let us make man.* Here, the word *man* may be said to be in *immediate* connection with the preceding word, and to qualify or restrict its signification, just as שָׁנָה *year* does the word אַרְבָּעִים *forty,* in the phrase אַרְבָּעִים שָׁנָה *forty year* (Art. 227. 3.); or, as the English word *year* does the word *forty,* in the same example, *absolutely,* as it regards the grammatical construction, and, therefore, just as the تمييز i. e. the *specific* construction does in the Arabic (Art. 219, note). This would be exemplified in that language, by what is termed a juxta-position, النصب, or المفعول بهِ, thus; نصنع انسانا, or لنصنع انسانا, where the last or qualifying word is nothing more than a تمييز, i. e. *specification,* with reference to the signification of the verb. The next example (Art. 229.) is perfectly parallel to the Arabic حسن وجهٌ, or حسن وجها *handsome* (of) *face.* See Art. 225. note.

8. The next case (Art. 229. 2.) affords an instance of *mediate* connection, that is, where we have the particle אֶת falling between the verb and its complementary or restricting term, for the purpose of shewing, that the following, not the preceding, word is to be construed as complementary to the signification of the verb. Kimkhi

has remarked long ago (see Art. 171. 11. note), that such is the office of this particle. His illustration is the sentence, *Judah killed Simeon* הָרַג יְהוּדָה שִׁמְעוֹן; where he says, that the particle being omitted, it could not be known which is the subjective, or which the objective, case to the verb. This would indeed be the case in this and all similar passages; and, I believe, this is one of the offices of this particle, and perhaps of all the others so situated. The other particles have, moreover, the force of defining the relation, which the action of the verb has, with reference to the word or words which designate its object, either directly or indirectly: e. g. הָלַךְ construed with אֵל will signify, *he walked towards*; with מִ or מִן *from*; with לִפְנֵי *before*; with אַחַר or אַחֲרֵי *after*, and so on. Situated, then, as this and other particles are, in *immediate* connection with verbs, they ought to be considered as pointing out the objective, or some such case of the noun affected by them: and hence it is, that the particle אֵת has been said to mark the objective case in active, and the nominative (which is really the objective case) in passive, verbs.*

9. This particle, however, is often found without any such preceding verb; and, in these cases, it seems intended strongly to impress upon the mind the force of the word immediately following it, as being of considerable importance. Of this character is the following passage, to which many more might be added: אֶת־עַמּוּד הֶעָנָן לֹא־סָר AS TO *the pillar of the cloud, it passed not away*, Neh. ix. 19. The verb following is manifestly not passive; אֶת, therefore, does not point out an objective case; on the contrary, it is found in apposition with the nominative of a verb in the active voice, and apparently for the purpose of impressing that word on the reader's mind, as of considerable importance. In most cases, *as to, with reference to*, or the like, will express its real force: e. g. בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם *God created* (I speak) WITH REFERENCE *to the heavens*, &c. So יִתְהַלֵּךְ אֶת־הָאֱלֹהִים *he walked about*, i. e. *daily exercised himself* (I say) WITH REFERENCE *to God*, Gen. v. 22; וַיֵּצֵא אֶת־הָעִיר *and he went out* (i. e.) WITH RESPECT *to*

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* The Bengáli particle *Ke* is used for a similar purpose, as is also the Persian را. See Professor Haughton's Bengáli Gram. Art. 90, 91, 92. Sir W. Jones's Pers. Gram., Edit. 9. p. 111.

the city,* Exod. ix. 33. That is, generally, any person or thing strongly recommended to the attention of the reader, may, whether it be in the situation of a nominative or objective case, be pointed out by introducing the particle אֵת. See Hosea ii. 23. 24.

10. In the examples (n. 3.) we have both the *immediate* and *mediate* connection of a verb or verbal noun with its complementary words. And here, it will be seen, that had not the particle ל been prefixed to the last, some ambiguity might have arisen, as to the precise sense in which it ought to be taken: or, in

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* Schrœderus has endeavoured to explain this sort of construction, by having recourse to a metonymy, by which he says, intransitive verbs take the signification and construction of transitive ones (Synt. R. 69.). For my part, I can see no necessity for this; nor, for introducing the doctrine about nominative, accusative, or other cases in conformity with the usage of the Latin and Greek grammars, which in fact drove Schrœderus to this expedient. In Hebrew we have no cases. Why then should we talk about something which has no existence, and then coin rule after rule in order to explain it? But, if we can conceive these particles to possess the same defining character which they do when coming between nouns in construction or apposition (see Art. 219), we shall have no difficulty in perceiving, why they are sometimes omitted, or else used the one for the other: e. g. וַיָּבֹאוּ אֶרֶץ כְּנַעַן *so they enter the land of Canaan*, Gen. xlv. 25, for אֶל אֶרֶץ כְּנַעַן *into the land of Canaan*; שָׁבָה הָעִיר *return* (to) *the city*, for אֶל הָעִיר *to the city*, 2 Sam. xv. 27; יַעֲלוּ שָׁמַיִם יֵרְדוּ תְהוֹמוֹת *they ascend the heavens, they descend the deeps*, Ps. cvii. 26. In all which cases, the latter word in the construction may be considered as merely *specific*, as in the case of nouns of number, weight, measure, &c. In other instances the particles will vary; as, יָרֵא אֶת־הַמֶּלֶךְ 1 Kings i. 51; יָרֵא מִפְּנֵי שְׁלֹמֹה *he feared the king—he feared from before Solomon*, Ib. 50. And Ps. lv. 20, יְרֵאוּ אֱלֹהִים *they fear God*, without a particle. So, with יָצָא, יָצָא הָעִיר *he went out* (into) *the city*, 2 Kings xx. 4; יָצָא אֶל־הַמִּזְבֵּחַ *he went out to the altar*, Lev. xvi. 18; יָצְאָה מֵהֶשְׁבּוֹן Num. xxi. 28; יָצְאָה מֵאֵת יְהוָה Num. xvi. 35; יָצָא מִלִּפְנֵי יְהוָה Ib. xvii. 11. With מִפְּנֵי Est. vii. 8, compare viii. 15; יָצְאוּ אֶת־הָעִיר Gen. xliv. 4, &c. As to אֶת in Neh. ix. 19. we have apparently the ellipsis of some such verb as *I speak, mean*, &c., and, in this view, the case will identify itself with the Arabic construction termed التفسير شريطة ما اضمر على i. e. *what comprehends a condition of explanation*, as زيدا ضربته (as to) *Zaid, I struck him*, زيدا مررت به (as to) *Zaid, I passed by him*. See Jami's Com. on Ibn Ulhájib, p. ١٣٧, &c.

other words, as to the precise relation of the latter, to the two former, words. The same has been remarked of words in the state of *mediate apposition* and *construction*. The principle in each case is one and the same.

11. With respect to the causative verbs, If we suppose them to be actually composed of two words; which, according to our system, is always the case with *Hiphḥíl* and *Hophḥál*, we shall readily perceive why two complementary, or restricting, words would be necessary to complete the idea contained in each of them. This is what grammarians usually term *a double accusative*, just as they do verbs, *doubly transitive*. It is curious enough to remark, that when such verbs become passive, the object of one of them will stand as its nominative, that of the other as the accusative: for this reason, viz. that one of the verbs only in the compound takes the passive character, the other remains active: e. g. Lev. xiii. 49, as above, *Fac eam* videri à sacerdote. This is still more evident in the Arabic, where we have terminations marking these cases: e. g. active, أطعمتُ ابنكَ لحماً *I caused thy son to eat flesh*; passive, أُطعِمَ ابنكَ لحماً *thy son was caused to eat bread*. See M. de Sacy's Gram. Arab., vol. ii. p. 101. In the other species, viz. *Pīḥél*, and *Pūḥál*, the accessory idea may be considered as equivalent to an additional word.

12. Of the other examples nothing need be said: the particles introduced are only such as the various relations of the words to each other seem to require, in order to present to the mind of the reader the various circumstances which the writer wished to detail; but without these, all must have been error and confusion.

13. What has been here said of the verbs is true of all the verbal nouns, whether of the Infinitive or Participial kind; i. e. the complementary or defining word may be put either in the state of apposition *mediate* or *immediate*, or in that of *definite* construction. The former cases have been sufficiently exemplified; the following are a few instances of the latter. Of infinitives, בִּימֵי שְׁפֹט הַשֹּׁפְטִים *in the days of the judges' judging*, Ruth i. 1; מִדִּבְרִי דַבְּרִי בוֹ *from the abundance of my speaking against him*, Jer. xxxi. 20; שְׁמֹר מִצְוֹתָיו *the keeping of his statutes*, Deut. viii. 11; עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד *the doing of judgment, and the loving of piety*, Mic. vi. 8. Of Participles, מְבַקְּשֵׁי נַפְשִׁי *seekers of my soul*,

נִשְׁאֵי וְדֹרְשֵׁי רָעָתִי *and followers out of my evil*, Ps. xxxviii. 13; מָגֵן וְדֹרְכֵי קָשֶׁת *carriers of the shield, and treaders of the bow*, 2 Chron. xiv. 7; מְשִׁיבַת נָפֶשׁ *a restorer of the soul*, מְחַכִּימַת פֶּתִי *an instructor of the simple*, מְשַׂמְּחֵי לֵב *delighters of the heart*, &c., Ps. xix. 8, 9. See also Gen. ix. 10, xxiii. 10, xxxi. 16, 2 Sam. v. 8, Is. xxxviii. 18, liii. 4, Lam. i. 4, Joel i. 8, Ps. xxxviii. 6, Cant. ii. 5, &c. With pronouns, Ps. xxxvii. 2, Prov. ii. 9, ix. 18, &c.

On apparently Elliptical Construçtions.

230. Some active,* neuter, and all passive verbs, being such as to include within themselves the idea required for their object, complement, or other restriction, will stand in need of no other for that purpose, when their influence is *simple;* but, when it is *various*, the connection will be either *immediate* or *mediate*, as before. In the one case, the connection may be termed *Implicit*, in the others, *Explicit*. N. B. This has been usually styled by the Grammarians, "Constructio prægnans." Examples: לֹא רִבִּיתָ *thou hast not made abundance* or *gain*, Psalm xliv. 13.

This is an instance in which the influence may be said to be *simple* and *implicit;* but, when we add בִּמְחִירֵיהֶם *by their price*, it is *various*, and necessarily *explicit;* and we have the particle ב introduced for the purpose of pointing this out. So לֹא־שֹׁרַשׁ בָּאָרֶץ *it hath not struck root into the earth*, Is. xl. 24. See Jer. x. 18, Josh. xxiv. 20, &c. So הִטַּהֲרוּ *cleanse yourselves*, or rather, *become ye clean*, Gen. xxxv. 2. See also Ib. xxv. 22.

2. Of this character are the following examples, which

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* These are for the most part verbs of the *Pi̇ḥél* and *Hiphḥíl* species, which have been formed from substantive nouns, Art. 154. 8. 157. 5, &c. See Glass. Philol., Ed. Dathe, pp. 185—254, &c. Storr, p. 15, &c. For similar instances in the Arabic, see Mr. de Sacy's Gram., vol. ii. Art. 653—657. See also Bos. Ellipses Græcæ, Ed. 1813, p. 2. Freytag's Hamasa, p. ٥, line 22. Ludolf. Gram. Eth., p. 32, 3.

have usually been considered as impersonal: חָרָה לוֹ HE *became hot to himself* (or, HEAT *became hot to him*), Ps. xviii. 8; אַל־יִחַר בְּעֵינֵי אֲדֹנָי *let* IT *not become hot* (i. e. let not heat exist) *in the eyes of my Lord,* Gen. xxxi. 35; אַל יֵרַע בְּעֵינֶיךָ *let not* EVIL *be in thy eyes,* Ib. xxi. 12; וַתֵּצַר לְדָוִד *and* (pressure) *pressed upon David,* 1 Sam. xxx. 6; לֹא תַמְטִיר עָלֶיהָ* (rain) *rains not upon it,* Amos iv. 7.

3. So with passive verbs and participles; as, וַאֲמָרוּ נוֹאַשׁ *so they said,* IT *has become desperate,* Jer. xviii. 12. i. e. אֹמֶר נוֹאַשׁ, or דָּבָר נוֹאַשׁ THE MATTER *has become desperate;* נִשְׂעָרָה מְאֹד IT *became very tempestuous,* Ps. l. 3, i. e. *the tempest* שְׂעָרָה *became so;* אֲשֶׁר עָבַד בָּךְ *which* IT *has been imposed as slavery upon thee,* Isa. xiv. 3, i. e. הָעֲבוֹדָה *the slavery mentioned just before;* אֲשֶׁר יָלַד לוֹ *which had been caused to be born to him,* Gen. xxxv. 26, i. e. the sons mentioned just before; שֶׁיְּדֻבַּר בָּהּ *in which* IT *shall be spoken respecting her,* Cant. viii. 8, i. e. דָּבָר *a word.*

See also Gen. iv. 26, x. 25, xlvi. 22, Is. xxiii. 1, Lam. v. 5, Job xxx. 15. And with participles, Is. xxvi. 3, Ps. lxxxvii. 3.

4. Hence it is, that in many instances the word necessary to complete or qualify the sense of the verb, is frequently omitted by the ellipsis: e. g. לֹא יָלְדָה לוֹ *she had not borne to him,* i. e. *a son,* Gen. xvi. 1; וַיִּשְׁלַח *so he sent,* i. e. *a messenger,* Ib. xli. 14; יְצָבֵר *he accumulated,* i. e. *wealth,* Ps. xxxix. 7.

See also Ps. lxxvi. 12, 1 Sam. viii. 15, &c. The same often takes place in words of common occurrence: as, יִכְרֹת *he cut,* or *made,*

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* This would universally be so supplied in the Persian بَرَان نَه بَرَانِيدَه است بَرآن.

i. e. *a covenant*, בְּרִית 1 Sam. xx. 16; לֹא יְפָרְסוּ *they broke not*, i. e. לֶחֶם *bread*, Jer. xvi. 7; חִפְּילוּ *they cast*, i. e. גּוֹרָל *the lot*, 1 Sam. xiv. 42.

5. Under this head may be arranged the apparently frequent ellipses of the antecedent to the relative pronoun אֲשֶׁר, which may be thus accounted for, viz. אֲשֶׁר ought to be considered not as a mere adjective signifying *qui, quæ, quod*, &c. but, *is qui, ea quæ, id quod*,* &c. including a substantive like other attributives. Hence, in such cases there is no real ellipsis: e. g. יִשָּׂאֲךָ עַל־אֲשֶׁר לֹא־אָדָע *he will take thee up to* (a place) *which I know not*, 1 Kings xviii. 12; וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים *and thou shalt drink out of* THAT WHICH *the young men draw*, Ruth ii. 9; בַּאֲשֶׁר תָּמוּתִי אָמוּת *in* (THE PLACE in) WHICH *thou diest, I will die*, Ruth i. 17.

6. This relative pronoun (אֲשֶׁר) ought to be considered, moreover, as *definite* in its signification like other pronouns, and need not therefore be expressed when the antecedent is indefinite; e. g. בְּיוֹם דִּבֶּר יְהוָה אֶל־מֹשֶׁה *on a day* (on which) *Jehovah spoke to Moses*, Exod. vi. 28; אַשְׁרֵי־אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן *blessed is* ANY MAN, *Jehovah imputes not to him iniquity*, i. e. *to whom*, &c. Ps. xxxii. 2, comp. Ps. i. 1, &c.

7. There are, however, instances in which this rule seems to be contravened: e. g. אֲנִי הַגֶּבֶר רָאָה עָנִי *I am* THE *man* (who) *has seen affliction*, Lam. iii. 1; יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלוֹהַּ *they sacrificed to the devils*, (who are) *not God*, &c. Deut. xxxii. 17. But in these cases, the article does not refer so much to the *definite* cha-

* See Noldius sub voce, p. 98, note *d*. This is also a remark of Noldius, "Præpositio semper pronominis relativi, ad quod se refert, objectum supponit, atque in quod ipsa influit; sive id exprimendum concipiatur per nomen, sive per pronomen antecedens מִי vel מָה," &c. See also his note under כַּאֲשֶׁר. Concord. Part. Ed. 1734.

racter of the noun, as to its *properties*, i. e. I am *that sort* of man, &c. See Art. 221.

8. In the following examples, some consequence seems to be intimated by the influence of words termed *prægnantia*,* which may, therefore, be supplied by the ellipsis: וַיַּגֶּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר שְׁלָחוֹ *so Moses relates to Aaron all the words of Jehovah, which he had sent him,* (i. e. to relate) Exod. iv. 28; see also the remainder of the verse; וּפָחֲדוּ אֶל־יְהוָה *and they shall fear towards Jehovah,* i. e. *fearing shall turn to Jehovah,* Hos. iii. 5; לִקְרָאתוֹ .... וַיֶּחֶרְדוּ *and they fear for meeting him,* i. e. *they fearing proceed to meet him,* 1 Sam. xvi. 4; לָאָרֶץ חִלְּלוּ מִשְׁכַּן שְׁמֶךָ *to the earth have they profaned the habitation of thy name,* i. e. *profaned and cast it down to the earth,* Ps. lxxiv. 7.

9. Hence, when several members of a sentence are connected together, the verb accompanying any one of them, may be supplied to them all: e. g. הַט־לִבִּי אֶל־ עֵדְוֹתֶיךָ וְאַל אֶל־בָּצַע INCLINE *my heart to thy statutes, and* INCLINE *not* (my heart) *to gain,* Ps. cxix. 36; וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלוֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר *and the whole of the people were perceiving* (SAW) *the thunderings and* (SAW) *the lightnings, and* (SAW) *the sound of the trumpet,* &c. Exod. xx. 18.

See also Deut. iv. 12, xxxii. 13, Job x. 12, Est. iv. 1. And in the New Testament, 1 Cor. iii. 2, 1 Tim. iv. 3, James i. 9, 10. Hence, also, the word *hear*, &c. has often the signification of *understanding*, *obeying*, or the like. Comp. Acts ix. 7, with xxii. 9: and, generally, verbs of sense are used the one for the other.

10. Hence also verbs, nouns, or particles, which are expressed or implied in one part of the context, may be

* By this term is meant, words not only used in their own proper significations, but in others which may naturally be supposed to flow from them.

supplied by the ellipsis in the other: e. g. of verbs: שִׁמְרוּ־מִי בַּנַּעַר בְּאַבְשָׁלוֹם OBSERVE YE *who* (whoever of you) *the young man* (OBSERVE YE) *Absalom,* 2 Sam. xviii. 12; אִישׁ אֶל־עִירוֹ וְאִישׁ אֶל־אַרְצוֹ (let) *each man* (GO) *to his city, and each man* (GO) *to his land,* 1 Kings xxii. 36.

So Ps. xxv. 15, xxxiii. 18, xxxiv. 16, Prov. vi. 26, Is. lxvi. 6, Hos. viii. 1, &c. And particularly לֵאמֹר *saying*, e. g. יִתְבּוֹנָנוּ הֲזֶה הָאִישׁ (לֵאמֹר) *they consider* (saying), *Is this the man?* Is. xiv. 16, ib. 8, &c. which is perhaps owing to the direct and abrupt manner in which citations are generally made by the Hebrews.

11. This often happens also with the noun which should be the *apparent* nominative to a verb, and sometimes when it must be supplied from different parts of the context: e. g. לָמָּה יִתֵּן לְעָמֵל אוֹר *why giveth he* (GOD) *light to the sorrowful,* Job iii. 20; שָׁאַל וַיָּבֵא שְׂלָו *he asked* (i. e.) THE PEOPLE, *and he* (GOD) *brought the quails,* Ps. cv. 40; וַיִּקְרָא־לוֹ דָוִד וַיֹּאכַל לְפָנָיו וַיִּשְׁתְּ וַיְשַׁכְּרֵהוּ וַיֵּצֵא בָעֶרֶב *and David called him* (URIAH), *and he* (URIAH) *ate before him* (i. e. DAVID), *and drank, and he* (DAVID) *made him drunken, and he* (URIAH) *went out in the evening,* 2 Sam. xi. 13.

12. The most frequent ellipsis, perhaps, is of the negatives, לֹא, אַיִן, אַל, &c.: e. g. לֹא לָנֶצַח יִשָּׁכַח אֶבְיוֹן תִּקְוַת עֲנָוִים תֹּאבַד לָעַד: *the poor* (man) *shall not be forgotten for ever,* (NOR) *shall the expectation of the humble* (ones) *for ever perish,* Ps. ix. 19.

See Deut. xxxiii. 6, 1 Sam. ii. 3, Ps. xliv. 19, Prov. xxv. 27, xxx. 3, Is. xxxviii. 18, xli. 28, &c. Of פֶּן *lest*, Exod. xix. 22, Is. vi. 10; לָמָּה *why?* Ps. ii. 1, 2, x. 1; כַּמָּה *how often?* Job xxi. 17, 18, 19, 20: אֵיךְ *how?* Ps. lxxiii. 19; אֵיכָה *Id.* Lam. i. 1, 2, 3, 4, ii. 1. 2, iv. 1. 4. 8. 10; מַה *what?* Joel i. 18; עַד־מָתַי *how long?* Ps. iv. 3, lxxxix. 47; עַד־מָתַי *how long?* Ps. xciv. 4, 5, 6, &c. For an ample consideration of this subject, see Glassius's Philologia Sacra, Edit. Dathe, vol. i. p. 608, &c.

13. It ought to be remembered, that the orientals of this family generally enounce their propositions vaguely, and then add the restricting or defining terms (Art. 216. 4.). When, therefore, the leading term happens to be a verb, its qualifying term or nominative will immediately follow; as, בָּרָא אֱלֹהִים *He created,* i. e. *God.* If, however, it be intended to leave the passage indefinite, as in English, SOME ONE *said,* or in French ON *dit;* no such nominative will be added: and the greatest care ought to be taken in supplying it: e. g. Is. ix. 5, וַיִּקְרָא שְׁמוֹ *and he,* (i. e. *some one, any one,* or *every one*) *calls his name,* Ps. cx. 7; מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה *from the torrent* (i. e.) the abundance of spiritual waters which shall then abound) *in the way, shall one* (*any one, every one*) *drink:* 2 Sam. xxiv. 1, וַיָּסֶת אֶת־דָּוִד *so* (one, some one) *tempts David;* which is supplied, 1 Chron. xxi. 1, by שָׂטָן *an adversary.* We must not, therefore, take the name of God found in the preceding context, in order to supply this ellipsis, as some have imprudently done, nor charge the text with the inconsistencies which have arisen purely out of our own ignorance. This sort of construction frequently occurs. So also in the objective voice, קָרָא לָךְ *it hath been called to thee,* i. e. thou hast been named, Is. xlviii. 8, equivalent to the Arabic لا يقال. See also v. 11, אֵיךְ יֵחָל *how would it be profaned?*

LECTURE XVII.

ON THE MODES AND TENSES OF THE VERBS.

231. As the Hebrew Language recognizes no variation of termination in verbs indicative of mode, no place has been assigned to that distinction in the paradigms: nor will it be necessary to enter on that consideration, until we have considered the doctrine of the tenses: but, when this is done, we shall offer a few remarks on that subject.

On the Tenses.

2. We have in our theory of the verb proceeded upon the supposition, that the *Preterite tense* is formed on a Concrete noun as its basis;—the *Present* on an Abstract.

3. If then the basis of the Preterite be a Concrete noun, such word considered alone will naturally refer to some past time, for the commencement of the action, passion, state, &c. meant by the root; and which, when put into a state of conjugation, may be considered as intimating some indefinite past tense. If, for example, I say in Latin, *Amatus ego,* or *Amans ego,* it will necessarily be understood, that at some time antecedent to the present, I began to be, and consequently am now, either the subject or object of the action intimated by the verb *amo;* but whether I shall be so hereafter, will depend upon other considerations. We find accordingly in the Hebrew, that our Preterite tense universally refers to past time, unless some of the circumstances hereafter to be mentioned shall require the contrary.

4. Again, if the *Present tense* be formed on an Abstract noun, as no intimation whatever can be given by this combination of any person or thing being at any time past or future subject to the influence expressed by such word, the sense afforded will naturally apply to the present time, unless indeed some of the circumstances hereafter to be detailed should suggest the contrary.

5. But here an important question will arise, which is this: How are we to determine the period from which we are to reckon, when speaking of past, present, or future tenses? This, I believe, involves the main part of the question before us; which we shall now proceed to consider: and, if we can succeed, we shall perhaps solve the hitherto unsolved problem.

6. In the first place then, any writer commencing his narrative will necessarily speak of past, present, or future time, with reference to the period in which his statement is made; and to this period he may adhere, as long as it suits his purpose to do so. This use of the tenses may, therefore, be termed *Absolute*.

7. In the next place, a person may speak of past, present, or future events, with reference to some other period or event, already introduced into the context. This may be termed the *Relative* use of the tenses.

8. In the Hebrew paradigm, we have only two tenses, viz. a *Past*, and a *Present* tense. To the present tense, the *Participles** and *Infinitives* are very nearly allied. That is, either of these when unrestricted by any other

* Participial nouns may, indeed, have been used as preterites, for the reasons just given respecting concrete nouns: but, in practice, they include within themselves no particular tense, and are, very much like the present, to be construed either in the past, present, or future tense, as the context may require: and may in almost every case be substituted for the present. See Jámi on Ibn Ulhajib, p. ٣٠٢—.

considerations, are generally to be understood as referring to the present time, either *absolute* or *relative*. Hence, too, a Preterite connected with another Preterite, will be equivalent to our pluperfect; a Present following a preterite, to our imperfect; and so on, affording every distinction of time necessary for the purpose of language. Of these, examples will now be given, beginning with those which have been termed *absolute*.

9. Generally, in the commencement of narrations, paragraphs, &c. the use of the tenses will be *absolute*, as in the English; e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים *in the beginning God* CREATED, Gen. i. 1; וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ *and* (as to) *the man, he* KNEW *Eve his wife*, Ib. iv. 1, &c., where we have the preterite tense so used. A great number of instances also occurs, in which the *present tense* is so used, and in which the writer takes the liberty of transporting himself and his reader into a time *present to the narration*, occasionally introducing some terms designating such time: as, וַיְהִי בָּעֵת הַהִיא וַיֵּרֶד So IT COMES *to pass* AT THAT TIME, *that* HE DESCENDS, Gen. xxxviii. 1; וַיְהִי כְּהַיּוֹם הַזֶּה וַיָּבֵא הַבַּיְתָה So IT COMES TO PASS *as* ON THIS DAY, *that* HE ENTERS *the house*, Gen. xxxix. 11; כָּכָה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים *Thus* DOES *Job at* ALL TIMES, Job i. 5:—at other times totally omitting all such terms: as, וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר *So* HE CALLS (at that time) *to Moses, and* SAYS, Lev. i. 1. So in the New Testament, John i. 29. 42. 46. &c. On the pleonastic use of the ו in these cases see Noldius Concord. partic., Ed. 1734, pp. 309, 310. Mikhlol, fol. נד verso.

10. When, however, it is necessary to enounce any thing in the *absolute* present tense,* either our present

* See also Is. v. 23, vi. 2, vii. 14. In this last instance I understand יִתֵּן *he gives*, to refer to the declaration or prediction of the Prophet, which is here

tense, or one of the participles may be used: e.g. לָמָּה לִי רֹב־זִבְחֵיכֶם יֹאמַר יְהוָה *what* (is) *the multitude of your*

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termed אוֹת *sign*, or *wonder*. See Gen. iv. 15, Exod. iii. 12, iv. 8. 28, 1 Sam. ii. 34, 2 Kings xix. 29, where it also means a *prediction*, not a visible sign.—This has been termed an Aorist by modern writers on Arabic Grammar, but it is *really* a present tense, as will appear from the following considerations. In a Commentary on the Káfía كافية of Ibn ul Hájib, by Najm Oddeen of Irák, preserved among Mr. Burckhardt's books in the Public Library at Cambridge, it is said of this tense, وقال بعضهم هو حقيقة في الحال مجاز في الاستقبال وهو اقوي لانّه اذا خلي من القرائن لم يحمل الا علي الحال ولا ينصرف الي الاستقبال الا لقرينة وهذا شان الحقيقة والمجاز i. e. "Some say that it is *in truth* a *present tense*, but *allowed* to be used as *a future*, which is the best opinion. For when it is accompanied by no other (words, &c.) it can refer to the *present tense* only: nor is it turned into a future, except when so accompanied. This is what we mean by *true*, and *allowable*." So in the following examples: مَا يُزَكِّي الْإِنْسَانَ بِشَهَادَةِ أَهْلِ بَيْتِهِ *a man* IS NOT JUSTIFIED *by the testimony of his own family*; مَا يَوَدُّ الَّذِينَ كَفَرُوا أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ *those who have not believed* DO NOT LIKE *that any good thing* SHOULD BE SENT *down to you from your Lord*. M. de Sacy, Arab. Gram., vol. i. p. 132.

Again, they consider the *present tense* as of two kinds; one they term *the real present*; اَلْحَالُ تَحْقِيقًا, by which they mean, the tense which we have termed *absolute*; or, in other words, that in which a person commits to writing any event or number of events he may have to detail. This is what our Grammarians always understand by *The Present tense*. The other they term اَلْحَالُ حِكَايَةً, i. e. *the present, as to the narration*; by which they mean, the *time* contemporary with any event, and which may therefore be considered as *present* with it, although *past*, *present*, or *future*, with regard to the *real* or *absolute present tense*. The following passages taken from the Commentary on the Káfía by Moolla Jámi will be sufficient to shew in what manner they speak on this subject (p. ٣٧٣-١٥). When speaking of the use of

sacrifices to me? SAITH *Jehovah*, Is. i. 11; לְכוּ־נָא וְנִוָּכְחָה יֹאמַר יְהוָה *come now*, LET US REASON *together*, SAITH JEHOVAH, Ib. v. 18; הוֹי מַגִּיעֵי בַיִת בְּבַיִת שָׂדֶה בְשָׂדֶה יַקְרִיבוּ *woe* (to those) WHO JOIN *house to house*, (who) LAY *field to field*, Is. v. 8. In this last instance the participle holds a place in the parallelism corresponding with the present tense. כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֶךָ אֶל־אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מָיִם עֲיָנוֹת וּתְהֹמֹת יֹצְאִים בַּבִּקְעָה וּבָהָר: *for the Lord thy God* (now) BRINGETH *thee into a good land, a*

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the particle حَتَّى he says, اذا كان اي المضارع مستقبلاً بالنظر الي ما قبلها وان كان بالنظر الي زمان التكلّم ماضياً او حالاً او مستقبلاً i. e. *when the* مضارع (i. e. our *present*) *is to be taken as a future, with reference to what may have gone before;* or, *with reference to the time in which the relation was first made*, as A PAST, PRESENT, OR FUTURE. And again, فان اردت بالفعل الذي دخله حتّي الحال يعني زمان الحال تحقيقاً اي بطريق التحقيق بان يكون هي زمان التكلّم بعينه . . . . او حكايةً اي بطريق الحكاية كما تقول كنت سرت امس حتي ادخل البلد فادخل في هذا الموضع حكاية الحال الماضية فكانك كنت في زمان الدخول هيّأت هذه العبارة وتحكيها في زمان التكلّم علي ما كنت هيّأته i. e. *if you intend by the verb preceded by* حتّي *to express the* PRESENT TENSE, i. e. *the time of the* ABSOLUTE PRESENT; *that is to say, by way of verifying it as present with the time of the original narration itself*, &c. .... or, by *way of* (subsequent) حكاية NARRATION, (i. e. relatively) *as if you should say, I was* (so circumstanced that) *I proceeded yesterday, in order that I* (may then) *enter the city. Here the word* ادخل I ENTER *(is used in)* the PRESENT TENSE *of a past circumstance, as though you had expressed yourself in this manner* (i. e. as present) *at the* TIME *of entering; relating the circumstance in the tense of* (the first) *enunciation in consequence of having so conceived the matter* (in your own mind). Hence, it will be seen, that this present tense will occasionally be *relative* to the reader, when it was absolute with the original enouncer of any proposition. On this use of the Arabic participles, see Jámi's Comm., p. ٣٤٢—.

land of brooks of water, of *fountains and depths that* SPRING *out of the valleys and hills,* Deut. viii. 7.

11. When, however, any future event is enounced *prophetically,* or any circumstances are mentioned manifestly relating to a future period, either the *present tense,** or one of the *participles* may then also be used; e. g. וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ *and* I MAKE *thee a great nation, and* I BLESS *thee, and so* MAKE *thy name great,* Gen. xii. 2; אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־בָּהּ לֶחֶם לֹא־תֶחְסַר כֹּל בָּהּ *a land wherein* THOU MAYEST (or SHALT) EAT *bread without scarceness, thou* SHALT (DOST, MAYEST) *not lack any thing in it,* &c. Deut. viii. 9; וַאֲנִי הִנְנִי מֵקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זַרְעֲכֶם אַחֲרֵיכֶם *and* (as for) *me, behold me* ESTABLISHING (ABOUT TO ESTABLISH, *or* WILL ESTABLISH) *my covenant with you, and with your seed after you,* Gen. ix. 9.

The reason of this usage seems to be, that when any thing is predicted, it may now be said either *to be doing* or *done* in the mind of him who makes the prediction. This is also the case in the Arabic and Persian, and apparently for the same reason. See Mr. Lumsden's Persian Gram., vol. ii. p. 334—7. In the other case, i. e. when it takes a future signification from circumstances, the mind of the writer and reader are translated into the times referred to, and then the narration is necessarily carried on in the present tense.

12. Hence, in all cases in which any other person is introduced as speaking, or in which any event evidently of past occurrence is mentioned, the tenses will be reckoned from that period; i. e. placing both the writer and reader in the times in which such declaration, prediction, citation, &c. took place. The same will also be the case, when the mind is carried forward in any predic-

* See Viger de idiotismis Græcis, p. 165, Edit. 1813, with the notes. Winer's Gram. of the New Test., Ed. 1825, p. 104.

tion.* Examples; יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקָחַנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וַאֲשֶׁר דִּבֶּר־לִי וַאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכוֹ לְפָנֶיךָ *the Lord God of heaven, who* TOOK *me from my father's house and from the land of my kindred, and who* SPAKE *unto me, and that* SWARE *unto me, saying, Unto thy seed* GIVE *I this land, he* SENDETH *his angel before thee,* Gen. xxiv. 7.

Here we see the first three verbs דִּבֶּר, לָקַח, and נִשְׁבַּע, are all in the preterite tense. The first is necessarily so, by the operation of the rule, Art. 231. 9. The two following are so, because connected with the first by the relative pronoun אֲשֶׁר, which is more consistently termed a conjunction (حرف الصلة) by the Arabs. In the next place we have a citation prefaced by לֵאמֹר *saying*. Then we have the present tense, אֶתֵּן *I give*, i. e. *I now give*, which may be taken as a prophetic future (Ib. 10. note.). In the next place, Abraham, having finished the citation, recurs to the period at which he set out, and from this the present יִשְׁלַח *he sends, he now sends*, or, taken prophetically, *he will send*, is to be reckoned.†

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* In these cases the use of the tenses is *relative*: or rather, partly *absolute*, and partly *relative*.

† Of this kind are all those expressions in the Arabic, in which the leading verb is found in the preterite tense, and the following ones in the present, or (as the Grammarians have termed it) the *future*: e. g. التمس شيأ ليأكله فلم يجد *he sought something that he might* (now) *eat it, but he finds not*; كانا ينطحان بقرونهما *they two were* (so situated that) *they* (now, i. e. in those circumstances) *butt with the horns of them both*. The same principle generally holds good, when two preterites follow each other without an intervening conjunction; for then, the first will have respect to some time anterior to that from which the writer had set out, the second to one anterior to that of such verb: e. g. وكان خرج الي خراسان *and he was* (so circumstanced that) *he went out* (before that time) *to Khorásán*, i. e. *and he had gone out*.

Corollary. Hence citations will generally be made in the words of the first speaker: i. e. it is not said, that God sware and declared, THAT HE WOULD GIVE *the land to Abraham's seed,* &c. but, in the original terms of the oath, *unto thy seed* DO, or WILL, I GIVE *it:* and also, that preterites and futures more or less remote from the time in which any declaration is made, answering to our imperfects, perfects, pluperfects, simple, compound, or paulo-post, futures, may be formed

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Mr. de Sacy remarks, that "le verbe كَانَ employé comme auxiliare influe sur les prétérits خَرَجَ, &c. et les convertit tous en preterits anterieur." Arab. Gram., vol. i. p. 131. The reason of this is, that each of these verbs involves a preterite tense in its own right, and the reader is by the combination of both carried back into a time more remote than either alone could express. This the European Grammarians have termed the *Pluperfect tense.*

As the Persian language has for several centuries been cultivated on the principles of the Arabic grammar, it may not be amiss to cite Mr. Lumsden's remarks on this use of the present tense. "In the conversation of the Persians," says he (Pers. Gram., vol. ii. p. 336.), "though seldom perhaps in written composition, the present is often found to supersede the past tense of the verb, in the statement of those propositions which, though past in point of fact (i. e. as to the *absolute* time in which the statement is made) are recalled by the memory as if they were present. Example: دِي شَب كُذَرَم نَزدِ دُوستِي اُفتَاد دَر آنجَا عَجَب بَزمِي مِي بِينَم وطَرفَه تَمَاشَائِي مِي كُنَم *last night I went* (rather *I go*) *to the house of a friend, and there saw* (see) *a delightful assembly, and enjoyed* (enjoy) *a most pleasing spectacle.* Of this nature," adds he, "are the examples مُصَنِّف چُنِين گُوِيد *The writer thus observes:* پَيغَامبَر چُنَان خَبَر مِي دِهَد *the Prophet informs* (or has informed) *us.*"—This must bring to every one's mind, the φησὶ, *ait,* and *inquit,* of the Greeks and Latins, which are used in the same way, and upon the same principle. Citations are made in a similar manner in the Persian; as, *Zaid said, I am going to Calcutta,* not obliquely,—*said that he was going,* &c., but in the words of the original enunciation. See Pers. Gram., ib., pp. 349—355.

at the pleasure of the writer. The following passage from Isaiah must suffice on this subject: כֹּה־אָמַר יְהוָה לִמְשִׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר־הֶחֱזַקְתִּי בִימִינוֹ לְרַד־לְפָנָיו גּוֹיִם וּמָתְנֵי מְלָכִים אֲפַתֵּחַ לְפָתֹחַ לְפָנָיו דְּלָתַיִם וּשְׁעָרִים לֹא יִסָּגֵרוּ: אֲנִי לְפָנֶיךָ אֵלֵךְ וַהֲדוּרִים אַיְשֵׁר דַּלְתוֹת נְחוּשָׁה אֲשַׁבֵּר וּבְרִיחֵי בַרְזֶל אֲגַדֵּעַ: וְנָתַתִּי לְךָ אוֹצְרוֹת חֹשֶׁךְ וּמַטְמֻנֵי מִסְתָּרִים לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה הַקּוֹרֵא בְשִׁמְךָ &c., *thus* HATH *Jehovah said of his anointed, of Cyrus, whose right hand I* HAVE HOLDEN, *for the subduing of nations before him, and that I* MAY UNLOOSE *the loins of kings; to open before him, the two-leaved gates, and* (that the) *gates* MAY *not* BE SHUT: *I* GO, (OR WILL GO,) *before thee, and* MAKE LEVEL *mountainous places; the gates of brass* DO *I* BREAK, *and the bars of iron* DO *I* CUT ASUNDER. *And I have given thee the treasures of darkness, and the hidden treasures of secret places, that thou* MAYEST KNOW, *that I am Jehovah who* CALL (thee) *by thy name,* &c., Is. xlv. 1—3.

Although this citation is not quite direct in the first verse, the passage is nevertheless all put in the first person; and the second verse is a direct citation. As to the tenses, the first verb is in the preterite, because the prophet recites what he had already received, perhaps at some distance of time. The next is also preterite as referring to past events. The following אֲפַתֵּחַ and יִסָּגֵרוּ *are present*, referring to what may have been done at the time when the declaration was first made, or immediately subsequent to it. The same may be said of the four following verbs. The next, נָתַתִּי is a preterite to be taken in an absolute future signification (see Art. 236.): and the following תֵּדַע is present to the fulfilment of this or immediately subsequent to it. The second preterite, הֶחֱזַקְתִּי refers to a time anterior to that of אָמַר, with which the declaration commences, though perhaps not so much so as to bear our pluperfect in the translation. The next two, אֲפַתֵּחַ and יִסָּגֵרוּ, though presents or futures to הֶחֱזַקְתִּי, seem, nevertheless, to be anterior to אָמַר as to tense. In the next place, אֵלֵךְ, אֲיַשֵּׁר, and אֲגַדֵּעַ, are evidently present or future to אָמַר, and consequently, in

a tense future to אֲפַתֵּחַ and יִסְגְּרוּ. In the last place, נָתַתִּי is manifestly future with respect to the preceding verb אֲבַדֵּעַ, &c. and תֵּדַע, which is present or immediately future to this, may be considered as referring to something still further removed into futurity. Numerous instances of this kind occur in the New Testament. For examples in which the present tense is thus carried backward or forward, see Matt. ii. 13, *φαίνεται*; Mark ii. 4, *χαλῶσι*, &c. As future, Matt. ii. 4, *γενᾶται*; Ib. v. 46, *ἔχετε*; Ib. xvii. 11, *ἔρχεται*; Ib. xxvi. 29, *πίνω*. Paulo-post future, Matt. xxvi. 24, *παραδίδοται*; Ib. v. 45. See Mark xiv. 41, Luke xxii. 21, 22, John xiii. 3. 11. 27. 33, &c. In like manner the Aorists are also used for the past, present, or future. It will be unnecessary to give examples of the past. Of the present, Matt. iii. 17, *ἐνδόκησα*. So Ib. xxiii. 2, Luke i. 47, xv. 16, John i. 12, 1 John iv. 8. Of the future, John xi. 56, *ἔλθη*: xv. 6, *ἐβλήθη*, *ἐξηράνθη*. See also Rom. viii. 20. With *πρὶν* or *πρὸ* preceding, Mark xiv. 30, John iv. 49, viii. 58, xiii. 19, &c. See also Matthiæ's Greek Grammar, vol. ii., Artt. 504, 505, &c.

14. From what has been said it must have appeared, that the writer, placing both himself and his reader in times contemporary with the events of which he is treating, can supply all the deficiency of tenses apparent in the Hebrew paradigm; an expedient often resorted to, indeed, by the Latin and Greek historians, without the necessity which presents itself here. We must not hence suppose, however, that they never recur to the original time from which they set out. This they appear to do optionally, just as we find it done in the Greek and Latin historians* (Art. 231. 6.): e. g. וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה *so God* CALLS *the light day; but the darkness he* CALLED *night,* Gen. i. 5; וַיַּנִּיחוּ אֹתוֹ

* So, "INSTANT *Volsci recentes, qui è castris impetum* FECERANT; INTEGRANT *et illi pugnam, qui simulata* CESSERANT *fuga.* Livy, lib. vi., § 24. Ἑωρακας ὃ ἔφη ὁ ἀνὴρ, τὴν γυναῖκα, ἣν μὲ ΚΕΛΕΥΕΙΣ φυλάττειν; Μὰ Δί' ἔφη ὁ ἀνὴρ, &c. Xenoph. Cyropedia. Pantheia. See Matthiæ's Greek Gram., vol. ii., Art. 504. 1.

עַד־הַבֹּקֶר כַּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא הִבְאִישׁ *so they* LAY IT UP *till the morning, as Moses* HAD COMMANDED, *and it* DID *not* BECOME *fœtid,* &c., Exod. xvi. 24.

232. If then events consecutive of each other may be enounced by verbs intimating a presence of action, with reference to those primarily introduced into the context, then may Subjunctive or Conditional sentences also be enounced upon the same principle, by the present tense, while the dependence of the different members one upon another will be determined by *the signification of the particles* introduced for that purpose. Examples: Gen. xxiv. 49, 50, וְעַתָּה אִם־יֶשְׁכֶם עֹשִׂים חֶסֶד וֶאֱמֶת אֶת־אֲדֹנִי הַגִּידוּ לִי וְאִם־לֹא הַגִּידוּ לִי וְאֶפְנֶה עַל־יָמִין אוֹ עַל־שְׂמֹאל: *and now, if ye* ARE DEALING *kindly and truly with my master, tell me; and if not, tell me; and I turn* (or *that* I MAY TURN) *to the right hand or to the left;* Ib. v. 5, וַיֹּאמֶר אֵלָיו הָעֶבֶד אוּלַי לֹא־תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל־הָאָרֶץ הַזֹּאת הֲהָשֵׁב אָשִׁיב אֶת־בִּנְךָ אֶל־הָאָרֶץ אֲשֶׁר־יָצָאתָ מִשָּׁם: *then the servant said* (says) *to him, Perhaps the woman* MAY not BE (or, putting the case that *she is not,*) WILLING *to follow me to this land, must I surely bring back thy son unto the land from whence thou camest?*

233. There are, moreover, other modes of construction, by which hypothetical and other sentences, exhibiting certain relations between their leading and subsequent members, are formed. These constructions have hitherto been unobserved by Christian Grammarians and Commentators. Some of the Jews seem to have entertained a few very imperfect notions respecting them,*

* The words of D. Kimkhi on this subject are to be found in the Mikhlol, fol. נח verso, and are as follows: ויש וו אחר במקום אם והיא מורה לתשובת התנאי ומענהו כמו אם קָרָה חַבַּרְזֶל התשובה

which they probably borrowed from the Arabians, who detail them very much at length in their Grammars and Commentaries on Grammar.*

2. It has more than once been remarked (Artt. 74. 2. 108. 119, p. 256, &c.) that verbs will occasionally appear in an *apocopated* or abridged form: at others with a ה, usually termed *paragogic* (Artt. 175. 2. 4. 5, &c.), and, at others, with what has been termed an *Epenthetic* or *Paragogic* Nun (ן) Art. 175. 17, &c. We now proceed to state, in order, the several powers which these forms appear to exert upon the context of Scripture:—and first, of that which has been termed *apocope*.

3. We have seen, Artt. 119. 8. 9, that the apocopated forms are often used for the purpose of expressing *command, prohibition, exhortation, wishing, forbearance,* or the like: as, יְהִי *let him* or *it be;* יַכְּתְ *let him,* or,

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וְחַיָּלִים יְנַבֵּר׳ אִם בְּחַקֹּתַי תֵּלֵכוּ׳ המעט וְנָתַתִּי גִּשְׁמֵיכֶם בְּעִתָּם׳ וגו׳ i. e. And there is another (use of) *Vaw* in the place of אִם, and this indicates the reply of a conditional sentence; as (in the examples), *Putting the case that the iron is blunt,*—the corresponding member is,—*then must one increase the force,* Eccl. x. 9. *If ye,* or putting the case that *ye, walk in my statutes*:—the corresponding member is,—*then surely I will give your showers in their season,* Lev. xxvi. 3, 4. This is precisely the doctrine of the Arabian Grammarians as far as it goes, (See Jámi's Com. on Ibn Ulhájib, pp. ٣٧١-٣٧٧-٣٨٠— &c.) They investigate the matter, however, much more scientifically and profoundly. The result of a careful examination of this matter with me is, that although the subsequent members may often be translated by our subjunctive or conditional mode, yet, as positive comparisons are always instituted in their languages, no such doubtful mode actually exists with them. This will be proved at length in a tract which I shall shortly print.

* See the شرح الكافية by the Moolla Jámi, and the work of نجم الدين العراقي in the collection of Mr. Burckhardt in the Public Library at Cambridge.

may he, dilate ; יִמַּח *let him be blotted out ;* *אַל־יֵרָא *let it not be seen,* &c. We now say, that, apparently for the purpose of preserving an uniformity in the forms of words composing those members of sentences which have a mutual relation to each other, the verbs in such subsequent members will also be apocopated: e. g. יְהִי אוֹר וַיְהִי אוֹר LET (there) BE *light:* AND *light* (accordingly) IS. This connection is also preserved in the next verse; thus, וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ :....וַיְהִי עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד : AND GOD (accordingly) SEES *the light, that* (it is) *good; and* GOD (accordingly) DIVIDES *between the light and between the darkness* . . . AND (hence) *the evening* BECOMES, AND *the dawn* BECOMES, *day one.* See the remaining instances occurring in this and the following chapters.† So Is.

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* The Arabic imperatives are regularly apocopated forms; as, انصر *assist* thou: the preformative ا *alif* is added merely for the sake of facilitating the pronunciation, and is omitted by rule whenever it can be. In Hebrew an imperative of the first person singular and plural must be made either by this form; as, אֶהְיֶה *let me be,* Hos. xiii. 14. נֵלְכָה Num. xx. 17, &c., or by one of those presently to be considered. It must also be borne in mind, that imperatives will express request as well as command.

† The Arabian Grammarians reason on this subject in the following manner. The Moolla Jámi says, in his commentary on Ibn Ulhájib (p. ٣٨٢), ولام الامر هي اللام المطلوب بها الفعل ويدخل فيها لام الدعاء نحو ليغفر لنا الله . . ولا النهي هي لا المطلوب بها الترك اي ترك الفعل . . وكلم المجازاة . . تدخل علي الفعلين لسببية الفعل الاول ومسببية الفعل الثاني اي لجعل الفعل الاول سببا والثاني مسببا *And the lām* (ل) *of command,* i. e. *the* LAM *intimating a desire for the action of the verb.*— The LAM of prayer will also influence the verb; as, ليغفرْ لنا الله "*may God forgive us:*" *also the word* لا, (Heb. לא) *of prohibition,* i. e. *intimating a request that the action of the verb be given up; also expressions of retribution,*

xlviii. 17, לוּא הִקְשַׁבְתָּ לְמִצְוֹתָי וַיְהִי כַנָּהָר שְׁלוֹמֶךָ *hadst thou attended to my commandments,* THEN HAD BEEN *thy peace like the river.* When לֹא is used as a prohibitive, no apocopation takes place: see Exod. xx. 3—18. Similar consequent members seem also to be marked, when the *illative* ו accompanies the preterite and exercises the influence of removing the accent, (Art. 119.) e. g. Exod. xxix. 1—3. *לְקַח פַּר אֶחָד....וְנָתַתָּ אוֹתָם עַל־

(i. e. a consequent member in such sentences), *these will influence two verbs, the first implying the cause* (or antecedent), *the second that upon which the cause acts* (or the consequent), i. e. *to mark the first verb as implying the cause, the second as the thing caused.* The Moolla goes on to tell us, in the words of Ibn Ulhájib, that we must not, however, always understand such constructions as marking the *absolute* cause and effect, but only that the writer or speaker has expressed himself, as if this were actually the case; i. e. just as we find it in the scriptural parables, he argues these cases as real, whether they are so or not in the nature of things. This is a principle exerting a most extensive influence on the language of Scripture. The idiomatic force of such passages seems to be: *Let there be light,* so, *let there be light;* i. e. The Creator gives the command in the first instance, the historian, writer, or speaker, in the second. This will account for the use of the apocopated forms in each case, and explain their concordance with one another. So in the Arabic ان تشتمني اكرمك *Putting the case* (thus) or *surely, despise me: let me honour thee:* تزرني أزرك *visit me,* (so) *let me visit thee.* And hence the peculiar force of the Arabic ف *so, therefore,* and the Hebrew illative particle ו; as, ومن عاد فينتقم الله منه *"And as to him who returns to sin, God will accordingly take vengeance on him:* and, in the Hebrew, יְהִי אוֹר וַיְהִי אוֹר let there be light, ACCORDINGLY, CONSEQUENTLY, so (or the like) *let it be taken for granted that light becomes, (exists.)*

* So in the Arabic with the *illative* particle ف . . . قد ان كان قميصه *فصدقت, putting the case that his frock was torn....then she has spoken truly.* This ف is termed by the Arabian Grammarians لفاء التعقيبية *the consequent* ف. Jámi's Com., p. ٣٨٥. فقد is mostly used in these cases.

סַל אֶחָד וְהִקְרַבְתָּ אֹתָם וגו׳ *Take one heifer .... and place them upon one basket, and offer them* (accordingly), &c. See the following verses. The preterite is apparently used in these cases for the greater emphasis.

4. It is not, however, necessary that a command or prohibition should always precede; any subject matter of discourse upon which a consequence will depend, may have its consequent members enounced by apocopated present tenses: as, כָּשְׁלָה בָרְחוֹב אֱמֶת וְנֵכֹחָה לֹא־תוּכַל לָבוֹא: וַתְּהִי הָאֱמֶת נֶעְדֶּרֶת .... וַיַּרְא יְהוָה וַיֵּרַע בְּעֵינָיו *for truth hath stumbled in the open place, and integrity is unable to enter.* SO, ACCORDINGLY, &c. *truth hath failed:* .... SO, THEREFORE, &c. *the Lord saw,* AND (therefore) *it was evil in his eyes,* &c.* Is. lix. 14.

5. From what has been said, it may perhaps be concluded, that no passage of this sort can occur, in which such apocopation will not be found either as a mark of a leading imperative, or of a consequent and corresponding member. We must bear in mind, however, that a very great number of cases occurs in the verbs, in which we can have no mark whatever of this apocopation. Again, in a great variety of instances, it will be of but little importance whether the context contain narration only, or be prophetic; for in either of these the particle ו may

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* From this sort of connection in the context, we may see in what sense this *connecting* and *illative* particle ו, may be said to be *conversive* of the tense of the following verbs to that of the preceding ones: not that it exerts any such power *absolutely*, but only *relatively*, (Art. 231. 9.). And in this sense D. Kimkhi has taken it, (Mikhlol, fol. מח verso.) where he cites Aben Ezra as appealing to the Arabic. And De Balmes expressly ascribes it to the tense of *narration* (Art. 231. 10. note) דהגדיי. It is very doubtful, therefore, whether the Jews ever believed an *absolute* conversive power to be vested in this ו.

be a simple conjunction.* In others a paragogic ה, (of which hereafter,) may have been struck out for the sake of euphony: and, in others, the accents may have been misplaced through the ignorance of the copyists; nothing being more certain, than that the modern Jews are perfectly ignorant of this doctrine; and, it is doubtful whether it was known to any considerable extent by their older and better writers. Examples of the kind alluded to are the following:—יִקָּווּ הַמַּיִם . . . וְתֵרָאֶה הַיַּבָּשָׁה &c. *Let the waters be limited, . . . and let the dry* (land) *appear:* or prophetically: *The waters shall be limited . . . and the dry* (land) *shall appear.* And then we have the *consequent* member: viz. וַיְהִי כֵן *And it became thus* (accordingly). Gen. i. 9. 26, &c.

234. We have, in the next place, to state and exemplify the laws which regulate the use of the paragogic ה when attached to the present tense of verbs. This termination is used for two purposes: I. to express a command or request: and II. to designate, as in the last article, the member consequent to some previously expressed antecedent. Examples of the first case:—Gen. xxxvii. 13. לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם, *Come* (I pray) *and let me send thee to them.* In the next verse this command is prefaced by לֶךְ־נָא, *come I pray,* equal apparently to the preceding לְכָה: and in verse 16.

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* Nor is this mark always visible in the Arabic, particularly when the preterite tense is used: e. g. إن خرجت خرجت *If you have gone out, I have gone out;* for, if you do so, then I will. So also إن أتاني زيد آته او آتيه *If Zaid comes to me, I will come to him,* i. e. with or without the apocopated form: so in the Hebrew, Micah vii. 8, כִּי נָפַלְתִּי קָמְתִּי *When I have fallen,* (then) *I have arisen:* i. e. these are the constant facts of the case.

we have both combined in הַגִּידָה־נָּא, *Shew now I pray.* So also Ib. xxxviii. 16, הָבָה־נָּא *Give now I pray.* See Ps. ii. 3, 7; lxix. 19, &c.

2. Examples of the second case:*—Ps. ii. 8. שְׁאַל מִמֶּנִּי וְאֶתְּנָה גוֹיִם *Ask of me, and I will* (accordingly) *give,* or, *let me* (*then*) *give, nations,* &c., Ib. lxix. 15. הַצִּילֵנִי מִטִּיט וְאַל־אֶטְבָּעָה *Deliver me from the mire, and let me not* (thence) *sink down,* Ib. cxix. 18. גַּל־עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ *Enlighten my eyes, in order that I*

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* This relation is marked in the Arabic by the vowel *Fatha* placed on the last letter of the verb in the present tense, as ينصر instead of ينصر; which Mr. de Sacy has mistaken for the subjunctive mode of European Grammars; to which it will only occasionally correspond. The particles found to precede this form are various: see de Sacy's Gram. Arab., tom. ii., pp. 19—30. His mistakes will be pointed out in a tract which I shall shortly publish.—This form is not used as an imperative in Arabic, unless preceded by a negative. The principle on which this construction proceeds, is thus stated by Jámi in his commentary on the Káfia. Speaking of the particle ف, our *illative* ו, he says: والفاء التي ينتصب المضارع بعدها بتقدير ان فتقدير ان بعدها لانتصاب المضارع مشروط بشرطين احدهما السببية اي سببية ما قبلها لما بعدها لان العدول عن الرفع الي النصب للتنصيص علي السببية حيث يدل تغير اللفظ تغير المعني فاذا لم يقصد السببية لا يحتاج الي دلالة عليها والثاني ان يكون قبلها اي قبل الفاء احد الاشياء الستة, &c..... *So the* ف *which marks the following verb with* FATHA, *as equivalent in sense to* أن UT. *Now this equivalent to* أن *after* ف, (added) *for the purpose of placing* FATHA *on the* (last letter of the root in the) *present tense, is governed by two conditions. One of these is* CAUSALITY, i. e. *the causality of some antecedent acting upon its consequent: for, indeed, the change from* (ُ) *to* (َ) *is intended to mark this causality; so that the change in the form of the word intimates the change intended in the sense. But, when no such causality is intended, there can be no want of any intimation of it. The second condition is, that one of the six things* (as in the last article) precede the ف &c. These are, *a command, a prohibition, an interrogation, a question, a negation, a wish* or *representation.*

may see, or, *and let me see, wonders out of thy law.* See also ver. 27; Ps. cxlv. 5; Obad. ver. 1. קוּמוּ וְנָקוּמָה *Arise ye, and let us* (too) *arise,* Hab. ii. 1. עַל־מִשְׁמַרְתִּי אֶעֱמֹדָה וְאֶתְיַצְּבָה עַל־מָצוֹר וַאֲצַפֶּה.* *Let me stand upon my watch, that I may be set up on the fortress, and spy.* In all of these cases, as in the preceding, a kind of imperative force seems to belong to every verb employed in the succession. In this last case, the force is more of the *precative* or *optative* character.

3. It must not be supposed, however, that this form is always had recourse to, for the purpose of marking this relation: for it is occasionally, and perhaps most frequently, designated by such particles as will best express it; as, אֲשֶׁר *quod,* or *eo quod,* לְמַעַן אֲשֶׁר *for the purpose of,* בַּעֲבוּר *in order to, because of,* &c., כִּי *that, ut,* לְ *to, in order to,* פֶּן *seeing that,* and the like, with the unaugmented form of the verb. It is when these particles are omitted that the form is generally used. So also in the nouns, מִצְרַיְמָה will signify *to,* or *towards,* Egypt, and will be equivalent to אֶל־מִצְרַיִם: but both are not usually combined; as, אֶל־מִצְרַיְמָה: whence perhaps we may conclude, that the real force of this particle is either *to, in order to,* or something nearly allied to this. (Art. 232.)

235. The third case we have to consider is, that which involves the doctrine respecting the uses of the *Epenthetic* and *Paragogic Nún* (ן): and here, as before, the first of these is found with *commands, prohibitions,* and *exhortations,* and also in the consequent members of antithetic sentences: the second is used with inter-

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* In this place we have probably a contraction, i. e. אֲצַפֶּה for אֲצַפֶּחָה, in order to avoid the concurrence of two *Hēs* ה. Art. 175, 6.

rogatives, and also in the consequent members of similar sentences. And, in both cases, strong asseveration, with futurity of action, seems to be implied.* Examples in

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* This is also the doctrine of the Arabian Grammarians on the same letter, which they term النون التاكيدي, *the confirmatory Nūn*, as the following extracts from one of their best writers will shew. Jámi says: ونون التاكيد قسمان خفيفة ساكنة . . . ومشددة مفتوحة . . . تختص . . . بالفعل المستقبل الكاين في ضمن الامر نحو اضربَنْ بالتخفيف واضربَنّ بالتشديد والنهي نحو لا تضربَنْ والاستفهام نحو هل تضربَنْ والتمني نحو ليتك تضربَنْ والعرض نحو الا تنزلَنْ بنا فتصيب خيرا والقسم نحو والله لافعلَنْ بالتخفيف والتشديد في جميع هذه الامثلة . . . لا يوكد الا ما يكون مطلوبا . . . وكثرت في مثل اما تفعلَنْ اي الشرط الموكد حرفه بما فانه لما اكد الحرف قصدوا تاكيد الفعل ايضا لئلا ينتقص المقصود من غيره وما قبلها اي ما قبل نون التاكيد خفيفة كانت او ثقيلة (p. ٣٧٧) i. e. the *Nūn* of confirmation is of two sorts, the *light quiescent Nūn*, and that doubled with *fatha*. Its particular usage is with a *future* verb in an imperative signification; as, *Thou shalt certainly strike* (اضربَنْ), in its light form, and اضربَنّ in its reduplicated one; also with a prohibition; as, *Thou shalt* (certainly) *not strike*: also with an interrogation; as, *Wilt thou really strike?* also with a wish; as, *I wish you would really strike*: and with a representation; as, *Surely you will come down to us, so that it may be well with you*: also with an oath; as, *And* (as) *God* (exists) *so, surely will I do it*: and these cases all hold good, whether the form be light, or doubled.....This confirmation is not used, except when something is requested; but, it is most frequent in such examples as, "WHETHER YOU WILL SURELY DO IT, &c.," (i. e. in a condition, the accompanying particle of which is strengthened by ما, *what*, &c., For, when such particle gives force, the intention is, to strengthen the action of the verb likewise, in order to avoid otherwise missing the force intended by the passage,) TOGETHER WITH WHAT GOES BEFORE IT, i. e. whatever precedes such confirmatory *Nūn*, whether it be light or heavy (i. e. single or double). That is, in all such antithetic sentences as those involving oaths, requests, and the like. The most complete account I have met with of the use of these forms is to be found in the work of نجم الدين العراقي already referred to, from which I shall give extracts in another publication. I have given this note more

which the *Epenthetic* or *Paragogic Nūn* is used in interrogations, &c., Ps. lxviii. 17; לָמָּה תִרַצְדוּן *why will ye* (persevere to) *watch?* Job ix. 12; מִי יְשִׁיבֶנּוּ *who will* (effectually) *turn him back?* Mic. vi. 6; הַאֲקַדְּמֶנּוּ *shall I* (actually) *approach him?* Gen. xxxvii. 21; לֹא נַכֶּנּוּ נָפֶשׁ *let us by no means strike his person,* Amos i. 3; לֹא אֲשִׁיבֶנּוּ *I will by no means restore him.* See also Dan. ii. 5. 9, &c.

2. In some instances the Paragogic *Nūn*, in single sentences, seems strongly to intimate futurity of action, as in Joel ii. 4; כֵּן יְרוּצוּן *so shall they assuredly run:* Ib. ver. 7; כְּגִבּוֹרִים יְרוּצוּן *like heroes shall they* (certainly) *run;* אִישׁ בִּדְרָכָיו יֵלֵכוּן *each in his ways shall they march;* וְלֹא יַעֲבֹטוּן אֹרְחוֹתָם *neither shall they* (at all) *wander* (from) *their paths.*

3. In the following passages they strongly mark consecutive members of sentences, implying perhaps, at the same time, futurity in the tense of the verb, Gen. xxxvii. 27; לְכוּ וְנִמְכְּרֶנּוּ *come, let us actually sell him,* Isa. xxvi. 5—7; כִּי הַשַּׁח יוֹשְׁבֵי מָרוֹם קִרְיָה נִשְׂגָּבָה יַשְׁפִּילֶנָּה יַשְׁפִּילֶהָ עַד־אֶרֶץ יַגִּיעֶנָּה עַד־עָפָר : תִּרְמְסֶנָּה רָגֶל *for he shall* (surely) *bring down the inhabitants of* (a) *high place; an exalted city, he shall assuredly debase her: he debaseth her to the earth; he shall assuredly make her touch even to the dust: the foot shall surely trample her.*

We may here remark that הַשַּׁח, a manifest prophetic future, is parallel to יַשְׁפִּילֶנָּה in the following member: whence both must

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at length than I otherwise should have done, because I find Mr. de Sacy speaking in his Gram. Arabe (tom. ii. p. 35), as if there were no fixed rules for its use, and actually dislocating the last example he has cited, as if it had no connection with what went before. See the Koran, Sur. 102.

be construed in the same tense: both therefore will be strong prophetic futures: the one grounded on the principle (Art. 236.) of the event having already come to pass; the other enouncing a similar event in a corroborated present sense only: while the Epenthetic *Nūn* in the latter, marks it as a consequent to the former.—In the next place, the following יִשְׁפְּילֵהוּ has no such *Nūn*: it commences, therefore, a new series of context, i. e. it resumes the original theme commenced with הַשֵּׁח, and has יִגְעֶרֶנָּה with the Epenthetic *Nūn* for its consequent; and, in apposition with this is the following תִּרְמְסֶנָּה. See Ib. xliii. 5; Deut. viii. 5. 19, 20; Job. ix. 6. 32. 34; xii. 7. 8, &c. In the nouns too, the termination ן appears to have a corroborative force, see Art. 168.

4. From the near approach of these forms in sense, we must not be surprised in occasionally finding constructions in which they are mixed, for the purpose perhaps of imparting to its several members some particular shade of meaning, or to keep up a variety in the modes of expression, e. g. Job ix. 14; אַף כִּי־אָנֹכִי אֶעֱנֶנּוּ אֶבְחֲרָה דְבָרַי עִמּוֹ *Nay,* (supposing) *that I may really answer him,* (then) *let me I pray select my words* (for use) *with him,* Gen. xii. 2; וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל...וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה *and let me make thee a great nation, and let me* (I pray) *make thy name great, and become thou a blessing,* Exod. xxiii. 10; וְשֵׁשׁ שָׁנִים תִּזְרַע־אֶת־ אַרְצֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ: וְהַשְּׁבִיעִת תִּשְׁמְטֶנָּה וּנְטַשְׁתָּהּ וְאָכְלוּ אֶבְיוֹנֵי עַמֶּךָ וְיִתְרָם תֹּאכַל חַיַּת הַשָּׂדֶה *and six years* SOW THOU (imper.) *thy land, and* HAVE COLLECTED (pret. i. e. prophetic fut.) *its income. But the seventh* (year) THOU SHALT DISMISS IT (Epenthetic form): *so* THOU (shalt) HAVE LEFT IT, *and the poor of thy people* SHALL (surely) EAT: *and their excess* (i. e. leavings) *the wild beast of the field* SHALL EAT (pres. or contingent future). I translate these so as to express the force of the different forms as near as I can. See also Gen. xliii. 21.

236. Another leading principle, by which the tenses

are regulated, has arisen out of the circumstance, that the Hebrews, in common with some other nations of the East, often represent events, of the future occurrence of which they have no doubt, as *having already taken place*.* Examples: כִּי־יֶלֶד יָלַד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי

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* The following observations on this use of the past tense of a Persian verb are taken from the Persian Grammar of Mr. Lumsden, vol. ii. p. 326.

"The prophetic denunciation of a future event will be often expressed in the past tense, in order to indicate the certainty of its occurrence. Examples: كَافِرْ امروز اگرچه خوش است ليكن فردا است كه طوق لعنت بر گردن كشيده وبانواع عذاب گرفتار گرديده 'The infidel, however happy to-day, will be encircled to-morrow by a collar of curses, and will suffer miseries of every description.'

"It seems to me," continues Mr. Lumsden, "that most of the preceding rules have their basis in the following principle....that the occurrence of a future event is naturally a matter of great uncertainty, and generally speaking, will be so considered, if expressed by the future tense of the verb. Past events having already occurred, are subject to no uncertainty at all. And hence it happens, that a Persian, having occasion to speak of a future event, which he believes to be of certain occurrence, will naturally enough employ the past tense of the verb: by the use of which he means to apprise his auditor, that the occurrence of the event, though still future, is, in his opinion, not less certain, than if it were past."

Of this character is the passage cited by Mr. de Sacy, from the "Concessus of Hariri, Arab. Gram., vol. i. p. 123, &c. لا تلمظت بقراكم او I WILL BY NO MEANS TOUCH *your meat, unless*, &c. See Storr, p. 163—4. Pococke's Specim. Hist. Arab., p. 57. Gram. Syr. Isaac Sciadrensis, Rom. 1636, p. ممدد, &c.

The following passages copied from a very valuable commentary on the Arabic Grammar of Ibn Ulhájib, by نجم الدين العراقي which is preserved in the public library of Cambridge, will put this question out of all doubt, as to the practice of the Orientals. Speaking of the preterite tense, it is said: وينصرف الي الاستقبال بالانشاء الطلبي اما دعاء نحو رحمك الله او امراً نحو قول علي عليه السلام اجزا امرء قرنه آسا اخاه بنفسه وينصرف الي

הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד
שַׂר־שָׁלוֹם : *for a child* HAS BEEN (i. e. shall surely be) BORN *to us, a Son* HATH BEEN (or surely shall be) GIVEN *to us, so the government is upon his shoulder, and*

الاستقبال ايضاً بان يخبر من الامور المستقبلة اذ قُصد القطع بوقوعها كقوله تعالي ونادي اصحاب الجنة ... انّه من حيث افادة المتكلّم لوقوع الفعل قطعاً كانّه وقع ومضي ... وينقلب الماضي اليه ايضاً اذا كان منفياً او ان كان في جواب القَسَم نحو والله لا فعلتُ وان فعلتُ ... وينقلب ايضاً اليه بدخول كَلِم المجازاة غير لو واما كان فقد يبقي معها علي المضي نحو قوله تعالي ان كنتُ قلتُه .... وينقلب ايضاً بدخول ما النايبة عن الظرف ... نحو ما دامت السموات, &c., i. e. "*The preterite takes the future signification, when used in passages intimating desire—whether in prayer; as,* رحمك الله MAY GOD HAVE MERCY ON THEE;—*or, command, as in the saying of Ali,* LET THE MAN REWARD HIS NEIGHBOUR (اجزا *pret.*) WHO IN HIS OWN PERSON HAS DONE GOOD TO HIS BROTHER. *It is also changed into the future, when speaking of some future event, and intending to enounce it* AS CERTAIN TO COME TO PASS; *as in the passage (of the Koran), The inhabitants of Paradise* SHALL *call, &c.* (have called. Surat. Alaraf.) *where the speaker mentions the event as* HAVING ALREADY COME TO PASS. *It is also taken as a future, when accompanied by a negative, or, as an answer to an oath: as,* BY GOD, I WILL NOT DO IT, *or,* SHOULD I DO IT. *It is also used as a future in hypothetical sentences, except with the particle* لو SHOULD, UNLESS, &c. *But, as to the verb* كَانَ, *it will retain its preterite signification: as,* IF I HAD SAID IT. *It is also changed when the particle* ما *is used intimating time:* e. g. AS LONG AS THE HEAVENS HAVE ENDURED (i. e. SHALL ENDURE"), &c. It is very evident, that the same principle prevails throughout every instance here adduced, (if we except the hypothetical ones, of which something will be said hereafter, and كان which is used as an auxiliary), namely, that of *certainty*, and thence *intense petition*, or *command*, grafted upon this certainty.—See Viger de idiotismis Græcis, p. 167. Edit. 1813, with the notes. Winer's Gram. of the New Test., p. 105. (*b*).

(one) *calls his name Wonder, Counsellor* (or Preacher), *Mighty God, the Father* (or Proprietor) *of an age, the Prince of peace;* Ib. vii. 18, וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק יְהוָה לַזְּבוּב אֲשֶׁר בְּקֵצֵה יְאֹרֵי מִצְרָיִם, &c., *and it* SHALL (certainly) COME TO PASS, *in that day, Jehovah hisses* (or shall hiss) *to the bee which* (is) *in the extremity of the rivers of Egypt,* &c.; Ib. 19, וּבָאוּ וְנָחוּ כֻלָּם בְּנַחֲלֵי הַבָּתּוֹת וּבִנְקִיקֵי הַסְּלָעִים &c. *and they* SHALL (certainly) COME, *and* SHALL *all* REST *in the desolate valleys, and in the holes of the rocks.*

2. Upon the same principle, the Preterite tense is often used as an *Imperative;* which may, therefore, be termed *emphatical:* e. g. Deut. vi. 5, וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: *and thou* SHALT (surely) LOVE *Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day* SHALL BE *upon thy heart: and thou* SHALT DILIGENTLY IMPRESS *them upon thy children: and thou* SHALT TALK *of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And* THOU SHALT BIND *them for a sign on thy hand, and* THEY SHALL BE *for frontlets between thy eyes. And thou* SHALT WRITE *them upon the posts of thy house, and upon thy gates.*

It will be imagined, perhaps, from the use of the accents here, that these preterites have been affected by the preceding imperative שְׁמַע (Art. 233. 3.). But this is unnecessary, as it regards their forms; because, had nothing but a simple imperative been intended, the common imperative forms would have been used. Innumerable instances occur, however, in which no such

form precedes, as is also the case with the prophetic preterites just noticed. See Gen. xl. 14, xlv. 13, xlvi. 34, Ezek. ii. 4, iii. 17, iv. 5, 6.

3. In the following example, we have both the preterite and present tenses, used as *prophetical* futures; the former for the purpose of intimating certainty, and thence of affording assurance; the latter for the reasons already given (Artt. 231. 11. 235. 3.). Gen. xxvi. 3, גּוּר בָּאָרֶץ הַזֹּאת וְאֶהְיֶה עִמְּךָ וַאֲבָרְכֶךָּ כִּי־לְךָ וּלְזַרְעֲךָ אֶתֵּן אֶת־כָּל־הָאֲרָצֹת הָאֵל וַהֲקִמֹתִי אֶת־הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ: *sojourn in this land, and I am* (or WILL BE) *with thee, and so I bless* (or WILL BLESS) *thee; for to thee and to thy seed I give* (or WILL GIVE) *all these lands: and* I WILL (surely) ESTABLISH *the oath which I sware to Abraham thy father.*

4. The following has a prohibitive sentence in the Present, followed by two predictions enounced in the Preterite, tense: Gen. xxvi. 24, אַל־תִּירָא כִּי־אִתְּךָ אָנֹכִי וּבֵרַכְתִּיךָ וְהִרְבֵּיתִי אֶת־זַרְעֲךָ *fear not, for I* (am) *with thee and* WILL (surely) BLESS *thee, and* MULTIPLY *thy* seed.

5. When a preterite follows a present (prophetical) tense in the same order of events, and in the same context, the second of these, with as many succeeding verbs as follow in the same tense, order, &c. may be translated by the English compound tense, *shall have—shall have had*—or the like.* Examples: Deut. vii. 1, כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם־רַבִּים מִפָּנֶיךָ....וּנְתָנָם יְהוָה

* In this case, the preterite is reckoned, not from the period in which the declaration is made, but from one future to it, as it is even in the English. The reason is: futurity is intended in the first, and consequently in every subsequent verb, whatever other particulars the context may require in this respect.

אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הַחֲרֵם תַּחֲרִים אוֹתָם &c. *when Jehovah thy God* BRINGETH (or shall bring) THEE *to the land whither thou art going to possess it, and* SHALL HAVE CAST OUT *many great nations from before thee .... and Jehovah thy God* SHALL HAVE DELIVERED *them up before thee,* and thou SHALT HAVE SMITTEN *them,* (then) *devote thou them to utter destruction.*

6. In like manner when two events are enounced, one of which is prior to the other, and that which occurred first in the order of time, being to be taken in the past tense, (with reference to the time in which the relation was originally made,) the following one may be translated into English in the *preterpluperfect tense:** as, Gen. xxvi. 18, וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמוֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו: *so he calls them* (i. e. at that time by) *names, according to the names* (by) *which his father* CALLED THEM (i. e. had called.).

237. General opinions may be enounced either in the *preterite,*† the *participles,* or in the *present tense.*

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* In this case, the verb יִקְרָא is an historical *present,* and hence contemporary in act with the preceding verb יָשַׁב, and therefore preterite with reference to the time in which the narration is made: but, the following verb קָרָא is preterite with reference to this time, i. e. to the time of יָשַׁב and יִקְרָא, it is, therefore, a preterite still more remote, and equivalent to our pluperfect. So كان خرج in Arabic, as already noticed.

† So in the Arabic لو اخذتني معك لعملت عسلا مثلك *had you taken me with you, I had made honey like yourself;* لو كان الناس كلهم عقلا خربت الدنيا HAD IT BEEN (so that) *all men were wise, the world* HAD BEEN DESTROYED. Mr. Lumsden has, I think, been very happy in his remarks on this sort of construction. "General opinions," says he, "ought to result from the observation of facts; and whether we state a general opinion, or the facts

Examples: Ps. i. 1, אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב: *Blessed* (is) *the man who* HATH *not* WALKED *in the counsel of the wicked, and* HATH *not* STOOD *in the way of sinners, and* HATH *not* RESIDED *in the habitation of the scorners;* Prov. xxviii. 7, נוֹצֵר תּוֹרָה בֵּן מֵבִין וְרֹעֶה זוֹלְלִים יַכְלִים אָבִיו: *An intelligent son* KEEPS *the law; but he who* ATTENDS *upon base men,* PUTS *his father to shame;* Ib. xi. 4, לֹא־יוֹעִיל הוֹן בְּיוֹם עֶבְרָה וּצְדָקָה תַּצִּיל מִמָּוֶת:

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on which an opinion is founded, the effect is the same in either case. An Englishman will commonly state the opinion, as 'Force cannot cope with fortune:' and a Persian will be often disposed to state the facts on which the opinion is founded: as 'The strong have been generally foiled in the contest with fortune.' This, therefore," adds he, "is a case in which the past may be said to supersede the future tense of the verb." Example; كزين پس بة كنجي نشينم چو مور كة روزي نخوردند پيلان بزور "*henceforward I shall retire and dwell in a corner, like the ant; for even the elephant* (which is the strongest of all animals) *cannot master* (has not mastered) *his fortune by force.*" Pers. Gram., vol. ii. p. 326.

The Arabic Grammarians endeavour to account for this use of the verb, which they say must be taken as in the present tense, by saying, that we have here, الانشاء الايقاعي, by which they mean the retention of an event in the mind, which although past, as to fact, is nevertheless present in effect; as, بعت *I have sold,* and am now dispossessed of the thing sold, اشتريت *I have bought,* and do possess, &c., whereas, when we use the present tense in such cases, the thing sold, bought, &c. may be, or not, now in our possession. So we say in English, I AM *come, he* IS *gone,* not I HAVE *come, he* HAS *gone.* And in Hebrew, Is. xiv. 7; נָחָה שָׁקְטָה כָּל־הָאָרֶץ פָּצְחוּ רִנָּה &c., *The whole land* IS *at rest, it* IS *quiet* (has been), *they* BREAK *forth* (into) *singing* (have broken forth). See also some of the following verses. This, however, mostly takes place in intransitive verbs, such as חָכַם, יָכֹל, יָדַע, הָלַךְ, גָּדַל, קָטַן, or the like.—See Viger. de idiot. Græc., p. 166. Edit. 1813, with the notes: also p. 163.

riches PROFIT *not in the day of wrath; but righteousness* DELIVERS *from death.*

238. Hypothetical sentences, which are very nearly allied to the foregoing, will be enounced either in the past or present tense, according to one or other of the preceding rules, or as it shall suit the intention of the writer. Examples: Gen. xxvi. 10, מַה־זֹּאת עָשִׂיתָ לָּנוּ כִּמְעַט שָׁכַב אַחַד הָעָם אֶת־אִשְׁתֶּךָ וְהֵבֵאתָ עָלֵינוּ אָשָׁם : *what is this* (that) *thou hast done to us? some one of the people* MIGHT *lightly* HAVE LAIN *with thy wife, so thou* WOULDEST HAVE BROUGHT *sin upon us;* Ib. xxvii. 12, אוּלַי יְמֻשֵׁנִי אָבִי וְהָיִיתִי בְעֵינָיו כִּמְתַעְתֵּעַ וְהֵבֵאתִי עָלַי קְלָלָה וְלֹא בְרָכָה : *Perhaps my father* MAY FEEL *me;* (or, *putting the case that he feels me*) *so* SHALL I (certainly) BECOME *as a great deceiver in his eyes, and* SHALL (surely) BRING *upon myself a curse and not a blessing;* Prov. vi. 1, בְּנִי אִם־עָרַבְתָּ לְרֵעֶךָ תָּקַעְתָּ לָזָר כַּפֶּיךָ : . . . עֲשֵׂה זֹאת &c., *My son, if thou* HAST BECOME *surety for thy neighbour, if thou* HAST STRICKEN *thy hand with a stranger.* . . . . *do this,* &c.; Gen. xxviii. 20, &c., אִם־יִהְיֶה אֱלֹהִים עִמָּדִי וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ : וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹהִים : וְהָאֶבֶן, &c., i. e. *as assuredly as that God* IS *with me, and* HATH PRESERVED *me in this way in which I am* (now) *travelling, and* HATH (hitherto) GIVEN *me bread to eat and clothing to put on; so assuredly* SHALL I RETURN *to my father's house in peace, and Jehovah* SHALL assuredly CONTINUE *my God; and this stone,* &c.* Is.

* This passage has been entirely misunderstood. It contains an *oath*, or *vow*, which is the same thing. This usage of the preterite in the Hebrew, as in the Arabic, generally designates oaths; and the principle upon which these are constructed is, by taking something which is most certain as a basis, and then by comparing the subsequent terms with it. See Heb. vi. 13—19. And the

lxiii. 19, לוּא־קָרַעְתָּ שָׁמַיִם יָרַדְתָּ מִפָּנֶיךָ הָרִים נָזֹלוּ :—מִפָּנֶיךָ גּוֹיִם יִרְגָּזוּ : HADST *thou* RENT *the heavens,* HADST *thou* DESCENDED, HAD *the mountains* BEEN REDUCED *before thee;* ... *then the nations* HAD TREMBLED *before thee*;* Lev. x. 19,

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Moolla Jámi on Ibn Ulhájib, pp. ٣٤٧-٣٤٢. These forms, therefore, imply no curse or ban, as the forms of cursing do which run thus, *God do so to me*, &c.

* In translating this passage, I have taken נָזֹלוּ as the *Niphhál* of זָלַל, to which it seems to me most properly to belong, (see Simonis's Lexicon *sub voce*,) and לוּא as a particle implying supposition with a negation, according to its most usual import both in Hebrew and Arabic. It should also be observed, that in the first and two last examples, the preterite is used, as in the statement of general opinions, and for the reasons assigned by Mr. Lumsden. The particles preceding such expressions may always be considered as intended to put a suppositious case; or, in other words, to lay down a general fact as accidental, and then to deduce the consequence: which may be stated, either in the past or present tense, as circumstances may require. Of this character are the following Arabic examples; لَوْ لَا عرفناكَ لفعلنا مثلَ ذالكَ HAD *we not* KNOWN *thee, we* HAD (surely) DONE *after this manner*; or, WE SHOULD (surely) HAVE DONE SO, taking the second member as a future of certainty with respect to the first; لَو كُنتَ هاهنا لم يمتْ أخِي HADST *thou* BEEN *here, my brother* WOULD *not* HAVE DIED; إن فعلتُ ذلكَ ضيعتُ مالِي HAD I DONE *this,* I SHOULD SURELY HAVE LOST *my wealth*; إن أنا كثرتُ علفها تبيضُ بيضتين DID I INCREASE *her food, she* WOULD (probably) LAY TWO *eggs*: i. e. putting the case that if I had done so, then she would perhaps lay, &c. De Sacy's Gram. Arab., vol. i. p. 124, &c.

The Persian examples selected by Mr. Lumsden seem to me all subject to this distinction, i. e. of certainty or contingency, and to have been enounced accordingly, either in the past, present, or future tense; اگر نرسیدی انتظارت خواهد کشت HAD *you not* ARRIVED, *the expectation of you,* WOULD (probably) HAVE KILLED (me); اگر امروز بر خلق رحم کنی فردا مرحوم

וְאָכַלְתִּי חַטָּאת הַיּוֹם הֲיִיטַב בְּעֵינֵי יְהוָה : *and,* HAD I EATEN *the sin-offering to-day,* WOULD *it* HAVE (seemed) GOOD *in the eyes of Jehovah?*

239. Commands, requests, prohibitions, deprecations, blessings, and hence future events taken prophetically, will be enounced by the imperatives of verbs, or by any of those other forms, which are used as imperatives (Artt. 233. 3. 234. 235.): as, Gen. xxvii. 3, וְעַתָּה שָׂא־נָא כֵלֶיךָ תֶּלְיְךָ וְקַשְׁתֶּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִי צָיִד : *and now,* TAKE, *I pray, thy weapons, thy quiver and thy bow, and* GO OUT *into the plain, and* HUNT *for me a hunting.* Ib. v. 26, גְּשָׁה־נָּא וּשְׁקָה־לִי בְנִי : COME NEAR NOW, *and* KISS *me, my son.* Ib. v. 28, וְיִתֶּן־לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם *and* MAY *God* GIVE (or, he shall give) *thee of the dew of heaven.* Ps. xxxvii. 1, אַל־תִּתְחַר בַּמְּרֵעִים אַל־תְּקַנֵּא בְּעֹשֵׂי עַוְלָה : BE *not* IRRITATED *at those who are evil;* ENVY *thou not the workers of iniquity.* Gen. xxiv. 60, הֲיִי לְאַלְפֵי רְבָבָה וְיִירַשׁ זַרְעֲךָ אֵת שַׁעַר שֹׂנְאָיו BECOME *thou* (i. e. thou shalt be) *thousands of myriads, and* LET *thy seed* POSSESS *the gate of those who hate them.* See also Gen. xii. 2, xx. 7, xlv. 18; Deut. xxxii. 50; Is. xlvii. 1; Ps. xxxvii. 27, xlv. 4, 5: also Ps. lxix. from v. 7 to the end, explained by St. Paul, Rom. xi. 9, &c., as prophetical. So also Ps. cix. compared with Acts i. 20; Ps. lxxix. 6—12. See Glassius, Lib. i., Tract iv., § i.,

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شدي *if to-day you* (by any chance) *shew mercy to mankind, to-morrow you* HAVE RECEIVED mercy, i. e. CERTAINLY SHALL RECEIVE it. See Pers. Gram., vol. ii. p. 322, &c. That is to say, the present tense appears to be chosen when *contingency* is intended to be intimated, the preterite when it is not. The one therefore is a less forcible form of expression than the other. It is, however, my intention shortly to treat this matter more at length in a tract devoted to this and similar questions.

Canon ii., Lib. iii., Tract iii.; Canon xliii. xlv., &c. Viger. de idiotismis Græcis, p. 155, Edit. 1813, with the notes.

Remarks.

240. The preceding rules seem to be governed by two general principles. One, in which the Writer, setting out from the period in which he commences his narrative, follows the different circumstances of it, as if himself and his reader were present, and hence dates the tenses of his verbs from the different periods in which he thus places himself; still however reserving the right of returning to his original position whenever he pleases.

2. By the other principle, events which it is believed will certainly take place, are represented as having already come to pass: and thence preterites are used as Imperatives for the greater emphasis. Nothing surely can be more natural than the adoption of such principles. And, when we consider the great degree of precision, which their application must communicate to the context, we shall be induced to believe, that the poverty and uncertainty, of which it has been fashionable to accuse the Hebrew language, has rather arisen out of our own ignorance, than from any defect inherent in its construction. We do not mean to affirm, however, that we can always say, why one mode of enunciation is preferred to another, when, as far as we can see, either would have suited the character of the context: nor can we in the Greek and Latin, notwithstanding all that has been said in their favour. In many cases the parallelism may have had some influence, in others attraction; but, upon the whole, I believe we can generally give as good an account of the use of the tenses in the Hebrew, as can be given in either the Greek, Latin, or any other language.

LECTURE XVIII.

ON THE NATURE AND CONSTRUCTION OF THE PARTICLES, AND ON THE ADVERBS.

241. It has been seen (Art. 222.), that adverbs are nothing more than words added for the purpose of qualifying the signification of verbs generally; we now come to consider some of those cases, which are not of the most common occurrence, and which may otherwise present some difficulties to the Learner.

2. Adverbs in *immediate* connection with verbs may be considered as *absolute* (Art. 220. 2.), or, as added for the purpose of *specification* (Art. 219. note): those in *mediate* connection, as in the *definite* state of *construction* with the preceding word or particle; which word or particle may nevertheless be *absolute* with respect to the verb. General examples are given, Art. 222. The following are some in which we have attributives singular and plural, pronouns, and particles, thus construed: תֵּרֶד פְּלָאִים *she descends,* WONDERS! i. e. wonderfully, Lam. i. 9; מֵישָׁרִים תִּשְׁפְּטוּ RIGHT THINGS *judge ye,* i. e. righteously, Ps. lviii. 2; נִפְלֵיתִי נוֹרָאוֹת (*in*) DREADFUL THINGS *I have become wonderful,* i. e. I have become exceedingly wonderful, Ps. cxxxix. 14; וְתוֹרֶךָ נוֹרָאוֹת יְמִינֶךָ *and thy right hand shall shew thee* (to be) WONDERS, i. e. *very wonderful.* Ps. xlv. 5. Comp. Is. ix. 5. and the Septuagint.

3. It will immediately be seen, that these instances may all be construed by one or other of the rules already given. So also with pronouns: בָּזֶה *in this* (place), for

here; כֹּה, כָּזֶה, and כָּזֹאת *like this,* for *thus;* לָמָּה,* or לָמָּה *for what, why?* בַּאֲשֶׁר *in that which,* i. e. place or time, as the context shall require; or אֲשֶׁר *absolutely,* for *where, when?* or *since, because,* &c.

4. Negative particles ought to be considered as affecting the action, &c. of the verb either expressed or understood, not as negativing the substance implied by the noun;† e. g. עַם לֹא־עָז *a people,* NOT *strong,* Prov.

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* The particles ב and ל are occasionally equivalent to the εἰς of the New Testament, signifying *for the purpose of, in order to,* &c., as, Ps. xxix. 4, בַּכֹּחַ εἰς δύναμιν; *powerful, effective,* ib. בְּהָדָר *in ordinem, producing order.*

† Such expressions as, *there is no man, no place, nothing,* &c. would be considered as monstrous by an Oriental, whom it would be extremely difficult to persuade that we were not affirming both the existence and non-existence of the same thing at the same time. They would say, *there is not a man,* &c., which is certainly more natural and intelligible. See Art. 218. 2. note.

The Arabs make their adverbs by an indefinite attributive put absolutely, or in *immediate,* or *mediate,* apposition with the word intended to be qualified, which may be either the subject or the object of the verb: e. g. جآءني زيد راكبا *Zaid came to me,* RIDING; ضربت زيدا مشدودا ولقيت عمرا راكبين *I struck Zaid* VIOLENTLY, *and I met Omar,* BOTH RIDING. In these cases the adverbs are put in what is termed the *accusative case,* where the connection seems to be *mediate,* i. e. in which some intervening word is to be understood. In the following, they are in the nominative, and there the connection is manifestly *immediate.* جاءني زيد وغلامه راكب *Zaid came to me, and his servant* (was) RIDING. The reason given for the first of these examples by the author of the *Hidáyat oon Nahve* (p. ٥٩) is, that a verb is understood: his words are, ومثال ما كان عاملها معني الفعل نحو هذا زيد قائما فان معناه انبه واشير. The examples, in which the signification of a verb was the governing principle, as in "*this Zaid* (is) *standing,*" require a verb to be understood: thus, "*I intend, I point out.*"—His meaning is this: "as to this Zaid, *I men-*

xxx. 25; לֹא־כֵן עָשׂוּ* NOT so (or, according to Schroederus, *right*,) *have they done*, Jer. xlviii. 30; נָתַתִּי לָהֶם חֻקִּים לֹא טוֹבִים *I ascribed to them*, i. e. declared that they were subject to, *statutes* (which are) NOT GOOD, (p. 109. note.) Ezek. xx. 25. So, תֹּהוּ לֹא־דֶרֶךְ EMPTINESS (want of culture, in which there is) *not a way*, Ps. cvii. 40; לֹא אוֹר NOT *giving light*, Amos v. 20; לֹא־שֵׁם לוֹ (there is) NOT *a name to him*, i. e. *he is nameless*; לֹא־אִישׁ (who is) NOT *an eminent man*, לֹא־אָדָם (who is) NOT *a mean man*, Is. xxxi. 8; אָמַרְתִּי לְלֹא־עַמִּי *I will say to* (her who is) NOT *my people*, Hos. ii. 25; הַשְּׂמֵחִים לְלֹא דָבָר *those who rejoice in* (that which is) NOT *a matter*, i. e. in a non-reality, Amos vi. 13, &c. In many cases, too, לֹא may be construed as a noun put in the *definite* state of construction with the following word, intimating the want, defect, or the like, of the thing mentioned.

5. In the particle אֵין this is still more apparent; for it takes the vowels necessary for the state of construction† (Art. 143. 6.): e. g. אֵין מוֹשִׁיעַ WANT, LACK, *of a saviour*, Deut. xxii. 27; לְחַנָּה אֵין יְלָדִים *to Hannah* (was) A WANT

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tion him as standing." By this he means to shew why the accusative case is used in such places. Mr. de Sacy gives a different account of this construction, see vol. ii. Art. 630; where he considers اَكبًا as intended to point out a sort of logical objective case to the verb جَآءَ. For my own part, I would prefer considering this termination as the fragment of some word formerly used as a postposition, and therefore, as equivalent to the preposition بِ, see note, p. 291, and to be translated thus: *Zaid came to me* (IN the situation of) *a person riding*.

* כּוּן *establish*, &c. Hence כֵּן; and Art. 73. כֵּן *establishing*, *right*, just, &c.

† See Eichhorn's edition of Simonis sub voce. On the etymology of these particles, see Art. 171.

of children, 1 Sam. i. 2; אֵינֶנִּי שֹׁמֵעַ A WANT *of me hearing,* i. e. I hear not, Jer. xiv. 12; so יֵשׁ אָדָם *the* BEING, EXISTING, *of a man,* i. e. there is a man, Eccl. ii. 21; יֵשׁ צַדִּיקִים THE EXISTENCE *of just men,* i. e. there are just men, Eccl. viii. 14; אִם־יֶשְׁנוֹ בָאָרֶץ *putting the case that* HIS EXISTENCE (be) *in the land,* i. e. if he be, &c., 1 Sam. xxiii. 23.

6. When any of these particles follow the word to be qualified, they will be *absolute:* e. g. כִּי־עַתָּה הֱיִיתֶם לֹא *for now ye have become* (of) NOTHING, Job vi. 21; מַיִם אַיִן *water* (is) NOT; מִסְפּוֹא יֵשׁ *provision,* BEING, i. e. there is provision, Jud. xix. 19.

7. Similar to לֹא and אַיִן is the construction and force of אָפֶס* *terminating, expiring;* hence, *defect, non-existence,* &c.: e. g. אָפֶס אֱלֹהִים NOT *a God,* or, *no God,* Isa. xlv. 14; אֲנִי וְאַפְסִי עוֹד *I am, and* EXCEPTING ME, *still* (is none), Zeph. ii. 15.

8. The following are examples of similar construction with the particles: עוֹד† *returning, reiteration, yet, still,* &c.; הֵן *see, behold;* אַל *defect, want, not;* כִּי *marking, observing, inferring, whether, that,* &c.; מִן, or מ, *cutting off, separating, from, than,* &c.; בְּלִי and בְּלֹתִי *growing old, decaying, lack, non-existence;* מֶרֶם *cutting off, defect, want, not yet,* &c. with or without other particles, &c.; עֹדְךָ מַחֲזִיק THY CONTINUING *a retainer,* or *holder,* i. e. thou still retainest, Job ii. 9; בְּעֹד יוֹמָם *in* (being) YET *full day,* Jer. xv. 9; בְּעוֹדִי *in* MY STILL *being,* Ps. cxlvi. 2; מֵעוֹדִי *from,* or, *since* MY STILL *existing,* i. e. since my birth, Gen. xlviii. 15; אַבְרָהָם

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* See also Art. 171. 2. 3.

† עוד *returning,* &c.; עָוַד and Art. 87. 1. עוֹר.

עוֹדֶנּוּ עֹמֵד* *Abraham,* HIS CONTINUING *a stander,* i. e. he still stood, Gen. xviii. 22; הִנֵּהוּ עֹשֶׂה BEHOLD HIM, *a doer,* i. e. he does, Jer. xviii. 3; מֵאֵין כָּמוֹךָ FROM (there) NOT BEING (any) *like thee,* Jer. x. 7; שָׂבַעְתָּ קָלוֹן מִכָּבוֹד *thou art filled* (with) *ignominy,* WANTING (being destitute of) *glory, reputation,* Hab. ii. 16.

9. To this kind of construction may be referred all those passages which are generally translated by a word in the comparative degree with *than* following it: e. g. Prov. viii. 10, קְחוּ מוּסָרִי וְאַל־כֶּסֶף וְדַעַת מֵחָרוּץ נִבְחָר *accept my castigation, and* NOT, i. e. *rather than, silver: and knowledge,* NOT, i. e. rather than, *choice gold:* i. e. put silver and gold out of the question, when these things are proposed, as unworthy of being compared with them. The negative particle occurring here, in the first member of the parallelism, is sufficient to determine in what sense that in the second is to be taken. Of this sort of expression is, "If any man come to me, and *hate* not his father and mother," &c. Luke xiv. 26, John xii. 25, &c. where this hatred, or rather disregard, is not spoken of as *absolute,* but *relative,* i. e. the comparison is here, as in the case of oaths, (Art. 242. 8.) strong and positive, though not necessarily absolute.

10. So with other negative particles, לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים *you sent me not hither,* BUT *God,* Gen. xlv. 8, i. e. *it is* NOT *you, but rather God,* &c. See Exod. xvi. 8, 1 Sam. viii. 7, Jer. vii. 22. 23, Hos. i. 9, vi. 6, Ps. li. 18, Eccl. iv. 9, and Matt. xxiii. 23, Luke x. 20, xiv. 12. 14, 1 Pet. iii. 6. See Storr, p. 251, &c.

Examples of בְּלִי, &c.: עַד־בְּלִי יָרֵחַ *until the* DECAY *of the moon,* i. e. as long as it shall endure, Ps. lxxii. 7; עַד־בְּלֹתִי שָׁמַיִם *until* THE DEFECT *of the heavens,* i. e. as long as they shall last, Job xiv. 12; מִבְּלִי הַשְׁאִיר־לוֹ כֹּל

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* In the case of the *Epenthetic* נ being added to this particle, as well as to some others, the relation of a subsequent member of a sentence seems to be occasionally pointed out as in Art. 235. 3. with some emphasis. Examine the instances of this and אֵינֶנּוּ, &c. in Noldius.

from THE NOT *leaving to him every thing*, i. e. any things Deut. xxviii. 55; לְבִלְתִּי־שׁוּב *for the* LACK *of returning*, i. e. the not returning, Ezek. xiii. 22; מִבְּלְתִּי יְכֹלֶת *from the* WANT *of power*, Num. xiv. 16; לְבִלְתִּי חֲטֹאוּ *for* CESSATION *of your sinning*, i. e. that you should not sin, Exod. xx. 20; הֲמִבְּלִי אֵין־קְבָרִים *is it from the* WANT *of graves?* Exod. xiv. 11; בְּטֶרֶם־לֹא יָבוֹא *in its* NOT YET coming, Zeph. ii. 2.

11. The following are examples of prepositions in immediate connection with the word to be qualified, restricted, &c.: מִן־חָם הַיּשְׁבִים שָׁם לְפָנִים OF HAM (were) *the dwellers there of former* (times), 1 Chron. iv. 40; כְּקוֹל מַיִם רַבִּים LIKE *the sound of many waters*, Ezek. i. 24; נַפְשִׁי כְּאֶרֶץ־עֲיָפָה לָךְ *my soul* (is) *like a parched land* (with respect) TO *thee*, Ps. cxliii. 6.

In these, and all similar cases, it will be of no consequence whether we suppose the particles to be in apposition, or in the definite state of construction, there being no mark of case in the Hebrew. The latter perhaps agrees best with the analogy; because we have, in some of the particles, the form proper for that state, as in אֶלִי־קָבֶר TO *the grave*, Job v. 26; עֲלִי־שׁוּר OVER *the wall*, Gen. xlix. 22; אַחֲרֵי מֹשֶׁה *after Moses*, Exod. xxxiii. 8; and in the Arabic always, as, علي المسجد i. e. THE UPPER (part) *of the mosque*, for OVER *the mosque*. See Art. 171. 3. &c.

12. Examples of mediate construction, i. e. when one or more other particles intervene: לְמַעַן לָמוּג לֵב....נָתַתִּי אִבְחַת־חָרֶב FOR THE PURPOSE OF *melting* (the) *heart . . . have I appointed the chastisement of the sword*, Ezek. xxi. 20; בָּא עַד־אֵלֵיהֶם *he came* UP TO *them*, i. e. even to them, 2 Kings ix. 20; לְבַד מִטַּף *for each*, EXCLUDING *infants*, i. e. with respect to the men, excluding the children, or, beside the children, Exod. xii. 37; מִחוּץ לַחוֹמָה *from without* (with respect) TO *the wall*, Jer. xxi. 4.

13. The intervening particles most in use are, ל and מ, which seem to be added for the purpose of marking the word to which the preceding one has some relation, and also to point out the nature of that relation, e. g. תַּחַת לְרֹאשִׁי *beneath* (with reference) TO *my head*, i. e. *under my head*, Cant. ii. 6; חוּצָה לָעִיר *outwards* (with reference) TO *the city*, 2 Chron. xxxiii. 15; אֶל־מִבֵּית לַפָּרֹכֶת *to* (that which is) FROM *within* (with respect) TO *the veil*, Lev. xvi. 15; אֹרַח חַיִּים לְמַעְלָה לְמַשְׂכִּיל לְמַעַן סוּר מִשְּׁאוֹל מָטָּה *the way of life*, or, *religious instruction* (is) FOR *the elevating* OF *the understanding* (person,) FOR *the purpose of receding from the grave beneath*, Prov. xv. 24; חָשַׂכְתָּ לְמַטָּה מֵעָוֹנֵנוּ *thou hast refrained* (with reference) TO *bringing down* (degrading) ON ACCOUNT OF *our sins*, Ezra ix. 13.

Of this kind are the combinations עַד לְמָאוֹ 2 Chron. xvi. 14; עַד לְאֵין מַרְפֵּא Ib. xvii. 12; עַד לְמַעְלָה Ib. xxxvi. 16, &c.

So, אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: *which* (is) *in the heavens from above, and which* (is) *in the earth from beneath, and which* (is) *in the waters from beneath* (with respect) *to the earth*, Exod. xx. 4.

The phrases here used, *from above* and *from beneath*, must necessarily be taken relatively: in the first instance *above*, with respect to the earth; in the second, by ל *beneath*, with respect to the heavens, and in the third, *beneath*, or *low*, with reference to the earth, which is expressed by ל: i. e. Thou shalt make no image of the heavenly bodies which are above, nor of the creatures &c. which are on the earth beneath; nor of those which are in the waters that are still lower than the earth: not, which are "*in the waters under the earth*," &c. Hence will be seen the great necessity there is of observing, to what words these particles have an immediate reference; and hence, that we should not take them absolutely, as we often do in our own and other languages.

14. When the preposition בֵּין *between*, is used for the purpose of opposing one noun to another but is not repeated, it has this peculiarity, that it requires the insertion of ל before the latter: e. g. בֵּין מַיִם לָמָיִם *between waters* (as opposed) TO *waters*, Gen. i. 6; בֵּירְדִין לְדִין *between cause* (as opposed) TO *cause*, i. e. *between cause and cause*, Deut. xvii. 8. If however this particle is repeated, its influence is *immediate*: e. g. בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ BETWEEN *the light, and* BETWEEN *the darkness*, Gen. i. 4.

15. From what has been said on the primitive and derived significations of words (Art. 144.), it will be easy to conceive how cases may occur, in which it will be exceedingly difficult to ascertain the precise force of these particles; and consequently, the relation between words which they are intended to point out and define. Generally, however, either the primitive, or one or other of the derived, senses of the particle, considered in conjunction with the context, will afford us sufficient light. But here Noldius should be consulted.

16. The following instances, taken from Glassius, are intended to shew how these particles influence certain modes of expression; יֵלְכוּ מֵחַיִל אֶל־חָיִל* *they proceed* FROM *strength* TO *strength*, i. e. *they become stronger and stronger*, Ps. lxxxiv. 8; כִּי מֵרָעָה אֶל־רָעָה יָצָאוּ *for they go* FROM *evil* to *evil*, i. e. *they become worse and worse*, Jer. ix. 2.

For similar expressions in the Greek Testament, see Rom. i. 17, vi. 19, 2 Cor. iii. 18, Phil. ii. 27, &c.

17. Of the particles which signify motion towards,†

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* So in the Arabic من ناحية الي ناحية *from part to part*, i. e. proceeding on. Tale of Sindbad, Ed. Langlés, p. 10., &c. So also χάριν ἀντὶ χάριτος, *grace for grace*, i. e. an increase or excess of grace, far surpassing that of the Law of Moses, John i. 16.

† In this respect the postposition אַרְצָה, the prepositions אֶל, עַל, עַד, and ל, are found to have the same, or very nearly the same, force. From the construction and sense in which this particle is found, there is good reason for supposing, that it is the same with ا which is said to mark the Arabic accusative; and it is probably derived from the same root. No one I think can read הַשְׁלִיכֵהוּ אַרְצָה *cast it to the earth*, Exod. iv. 3, and اطرحوهُ ارضًا &c. Surat of Joseph, without being struck with the identity of the expression in each case, especially when we know that the nasal of the Arabic is disregarded in common conversation. In this case too, we have no intervening particle; yet, in other cases, we find each of these verbs construed also with ב, ל, אל, על, מן, as may be seen in Castell; and the conclusion must be, that the particle prefixed in the one case, must be equivalent to the אַרְצָה postfixed in the other.

or rest in, a place, the following are examples. The first ה— is, more properly a postposition like the Latin *versus*: e. g. וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה *and two of the angels came* TO *Sodom*, Gen. xix. 1; עַד אֲשֶׁר־אָבֹא אֶל־ אֲדֹנִי שְׂעִירָה *until I come in* UNTO *my Lord* TOWARDS *Seir*, Gen. xxxiii. 14.

See Gen. x. 19, xii. 5, xlvi. 1. 4, Deut. ii. 13, 1 Kings xviii. 45, xix. 15, Jer. xxix. 15, Jon. i. 3. In the following passages ל is also prefixed, Ps. ix. 18, 1 Chron. xxvi. 17. See Art. 180. 15. 16.

18. In the following אֶל seems to have the same force with ב: . . . . אֲנִי נֶאֱסַף אֶל־עַמִּי קִבְרוּ אֹתִי אֶל־אֲבֹתָי בַּמְּעָרָה . . . . אֶל־הַמְּעָרָה &c. *as for me*, (I am) *to be gathered* TO *my people; bury me*:—TO *my fathers*,—TO *the cave* . . . . IN *the cave*, &c., Gen. xlix. 29, 30.

But here the particle אֶל refers in every case to the verb נֶאֱסַף, and ב in v. 30, to קִבְרוּ; and, if so, these particles retain their usual and proper signification. So 1 Kings viii. 30; וְשָׁמַעְתָּ אֶל־תְּחִנַּת עַבְדְּךָ וְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע אֶל־מְקוֹם שְׁבָתְךָ אֶל־הַשָּׁמָיִם *and attend thou to the supplication of thy servant and of thy people Israel, who shall pray* TOWARDS *this place; and give ear thou* TO *the place of thy dwelling*,—TOWARDS *heaven.*

The last two words here (אֶל־הַשָּׁמָיִם) must, I think, be referred to the preceding יִתְפַּלְלוּ; and, if so, the construction will be regular and the signification of the particle אֶל constant. Constructions of this sort are frequent, and are looked upon as elegant in the Arabic.

Of this character are the following passages, which, in any other point of view, are very obscure, Hos. x. 4; וּפָרַח כָּרֹאשׁ מִשְׁפָּט עַל תְּלְמֵי שָׂדָי: *and judgment blossoms forth just as hemlock* (does) *on the furrows of the field*, i. e. abundant and deleterious, Isa. i. 12: כִּי תָבֹאוּ לֵרָאוֹת פָּנָי מִי־בִקֵּשׁ זֹאת מִיֶּדְכֶם רְמֹס חֲצֵרָי: *when ye come crawling in my courts, in order to be seen by me*, (i. e. in this abject hypocritical manner), *who hath sought this* (sort of sacrifice, mentioned just before) *at your hands?* Ps. lxiii. 2. 3; צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם: כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ: *My soul hath thirsted for thee, my flesh hath become faint* (for want) *of thee, to see thy power and thy glory,*

even as I have seen thee in the sanctuary, (being now) *in a land of drought and weakness* (and) *without water,* Ps. lxviii. 19; עָלִיתָ לַמָּרוֹם שָׁבִיתָ שֶּׁבִי לָקַחְתָּ מַתָּנוֹת בָּאָדָם וְאַף סוֹרְרִים לִשְׁכֹּן יָהּ אֱלֹהִים׃ *thou, O Lord God, hast ascended up on high* (there) *to dwell; thou hast taken captivity captive* (i. e. hast overcome the great enemy and subduer of man); *thou hast received gifts for man* (i. e. mankind), *nay even* (for) *the rebellious ones.*

Instances of this sort are numerous in the Psalms, book of Job, and in the Prophets, in all of which we should be careful to bring those parts together, the constructions of which are homogeneous. When this is done we shall find, that the significations and constructions of the particles are neither so numerous nor so various as commentators have made them.

LECTURE XIX.

ON THE NATURE AND USE OF THE CONJUNCTIONS.

242. Words standing in the situation of conjunctions in the Hebrew, are subject to the laws of *apposition* and *definite construction,* just as other words are. In many instances, indeed, they are the very words which, at other times, are used as pronouns, adverbs, or prepositions; the situation alone in which they are found, giving them the character of conjunctions. A few such as וְ, גַּם, &c.* are used *only* as conjunctions.

* The first of these seems to be derived from וָו *a hook, connector,* &c. and consequently, to signify, *in addition, besides, and,* &c. The second is probably from the word גָּמַם *multiplying, becoming abundant,* or the like, and equivalent to our *moreover, much more,* &c. See Storr, p. 337.

Examples in which the Relative Pronoun אֲשֶׁר ***is used as a Conjunction.****

וַיַּרְא שָׁאוּל אֲשֶׁר־הוּא מַשְׂכִּיל AND *Saul saw* THAT (QUOD) *he* (was) *intelligent,* 1 Sam. xviii. 15; אֲשֶׁר עָשָׂה דָּוִד אֶת־הַיָּשָׁר (because) THAT *David did what* (was) *right,* &c., i. e. *eo quod fecit,* &c., 1 Kings xv. 5; וְיָשָׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה *and the dust returns to the earth like* WHAT *it was,* Eccl. xii. 7.

2. Of *adverbs, prepositions,* &c. simple or compound: בְּלְתִּי אִם־לָכָד UNLESS TRULY *he have taken,* Amos iii. 4; עֵקֶב כִּי בְזִתָנִי *a consequence* THAT *thou hast despised me,* i. e. because that, &c. 2 Sam. xii. 10; עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי A CONSEQUENCE OF THAT WHICH (ejus quod) *Abraham hath heard my voice,* Gen. xxvi. 5.

So עַד אִם *until,* Ruth ii. 21; עַד אֲשֶׁר *until that which,* Jonah iv. 5; עַל אֲשֶׁר *upon that which, whereupon,* Deut. xxix. 24; עַל כִּי *Id.,* Jud. iii. 12; עַל־דְּבַר אֲשֶׁר *upon the affair which; because;* תַּחַת אֲשֶׁר Deut. xxi. 14; תַּחַת כִּי *beneath that which; because;* Prov. i. 29; לְמַעַן אֲשֶׁר *for the purpose of which; because;* &c. Ezek. xx. 26. To these a great number of others may be added.

3. The following passages are *apparently* elliptical, but *really* not so, when the force of the particles is seen: חִזְּקוּ יְדֵי מְרֵעִים לְבִלְתִּי־שָׁבוּ *they have strengthened the hands of the evil doers, on account of their not having returned, &c.,* i. e., *because they have not returned from their evil ways,* Jer. xxiii. 14.

The word בְּלְתִּי *deficiency,* &c. is very nearly equivalent to לֹא *not,* the particle ל is added as before (Art. 241.): and the verb שָׁבוּ is manifestly in the preterite tense. The sense seems to be, that it is because none have returned from their evil ways, that the hands of sinners have been so much strengthened; and not, that none may return, the sense usually taken. So Is. xiv. 6, מַכֵּת עַמִּים בְּעֶבְרָה מַכַּת בְּלְתִּי סָרָה *who strikes the people in wrath, a stroke* (that) *hath*

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* But in many cases אֲשֶׁר stands in the place of a subordinate *nominative absolute.* See Art. 216. 13.

NOT *departed*. Here מַצָּה is evidently in the definite state of construction with בִּלְתִּי, to which סָרָה is added as a verb; and, as it is contrary to the genius of every Oriental language to negative the noun, the force of this negative combination must eventually influence the verb thus, " a stroke without having passed away," i. e. continual. So we say in English, *in-finite, never-ending*, and the like, when we wish to express the indefinite continuity of any thing. In like manner: Deut. viii. 20, עֵקֶב לֹא תִשְׁמְעוּן BECAUSE (that) *you will* NOT *hear*; or, of your not hearing; taking לֹא as a noun signifying *deficiency, lack, want*, or the like. See also Gen. xxii. 16, xxvii. 5, xxxviii. 11, Num. xi. 20, 1 Kings xxii. 42, Ps. cxix. 136. And more particularly with Infinitives or verbal nouns, Num. xiv. 16, Judg. vi. 18, Is. xlviii. 4, lx. 15, 2 Chron. xxviii. 6.

4. It is not meant to be affirmed, however, that this sort of construction is universally adhered to. The truth is, it is very much left to the writer either to express himself thus, or to employ a greater number of words; and what is most remarkable, we sometimes find both methods adopted in the same context: e. g. עַד אֲשֶׁר־תָּשׁוּב חֲמַת אָחִיךָ : עַד שׁוּב אַף־אָחִיךָ מִמֶּךָּ וְשָׁכַח &c. *until* THAT (time in) WHICH *the heat of thy brother shall turn away*: UNTIL THE TURNING AWAY *of thy brother's anger from thee*: AND (until) HE HAVE FORGOTTEN, &c. Gen. xxvii. 44—5; עַל־ . . . עַל שִׁלְשָׁה פְּאָמָם אֶת־תּוֹרַת יְהוָה (וְעַל־אֲשֶׁר) חֻקָּיו לֹא שָׁמָרוּ ON ACCOUNT OF *three* . . . . ON ACCOUNT *of their despising the law of Jehovah*, AND (on the account that) *they have not kept his statutes*, Amos ii. 4.— See also 1 Sam. iv. 19, 1 Kings xviii. 18, Is. x. 2, xxx. 12, xxxvii. 29, Jer. vii. 13. So the word טֶרֶם *not yet*, is found twice in Zeph. ii. 2, with לֹא,—בְּטֶרֶם לֹא.

5. It is the opinion of Schrœderus (R. 105.), that פֶּן *lest*, and אִם *if, surely*, &c. imply an ellipsis of some other word or words: as, פֶּן־תִּגְזֹל (*I will take care*) *lest thou take away*, &c., Gen. xxxi. 31. I can see no necessity for this. The real meaning of the word פֶּן is, *seeing, observing*, or the like, from the root פנה; and if so, the passage may be rendered thus: *I feared, for I said*, SEEING THOU *(mightest)* TAKE AWAY, &c. So in the other passage cited, viz. 2 Kings ii. 16, פֶּן־נְשָׂאוֹ רוּחַ יְהוָה SEEING (that) *the Spirit of Jehovah* (might) HAVE TAKEN HIM UP. So also with respect to the particle אִם: 2 Sam. xi. 11, חַיָּךְ וְחֵי נַפְשֶׁךָ אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה (as) *thy life and the life of thy soul* (exists, so) SURELY *shall I do this thing?* And again, Gen. xxiv. 37, 38,

וַיַּשְׁבִּעֵנִי אֲדֹנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לִבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יֹשֵׁב בְּאַרְצוֹ : אִם־לֹא אֶל־בֵּית־אָבִי תֵּלֵךְ, &c., *and my Lord swore me, saying, Take not a wife for my son from the daughters of the Canaanite, in whose land I dwell:* SURELY *not. Go thou to my father's house,* &c. And at v. 41, אָז תִּנָּקֶה מֵאָלָתִי כִּי תָבוֹא אֶל־מִשְׁפַּחְתִּי וְאִם לֹא יִתְּנוּ לָךְ וְהָיִיתָ נָקִי מֵאָלָתִי *then shalt thou be free from my oath* (i. e.), *when thou shalt come to my kindred, and* (upon the condition that,—putting the matter on this issue) *they will* SURELY NOT *give her to thee, then shalt thou be free from my oath,* i. e. from the oath which I made thee swear.

6. There is perhaps no real ellipsis in any one of the passages in which this particle is found. This, however, will depend very much on the signification which we attach to it, and on the nature of the construction in which it is found; both of which we shall now endeavour to explain.

7. If we derive this particle from אמן *firm, steady, permanent,* and hence, *sure, surely, true, trust-worthy, faithful,* and the like, and suppose it to be of the primitive form אֵמֶן (see Art. 151.), which will make the elision of the ן necessary (Art. 76.), then we shall have אֵם meaning, *surely, truly, certainly,* &c. which is perhaps its real force in every instance.

8. We have seen (Art. 237, note), that in hypothetical sentences, enunciations are generally made as of facts, not as of opinions. If then we propose the certainty of one fact, with some strong asseveration in one member of a sentence, and compare another with it as equally certain of occurrence in another, we shall do nothing more than what is always done in oaths in the Hebrew, when this word is employed in one of the members. In some cases these constructions will imply a negation, and hence this particle has been often so interpreted.* There is a passage, viz. Ruth iii. 12, which seems

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* It is very nearly allied in signification and usage to the Arabic إِنَّ or أَنَّ, which will occasionally involve a negation, and always an asseveration: but more nearly in form to أَمْ, which is thought to be derived from a word, signifying *root, origin,* &c. In like manner حَقًّا or بِالْحَقِّ *surely in* or *by the truth,* is used in the Arabic in swearing. See Gol. Lex. sub. voce. According

to confirm the etymology just given: וְעַתָּה כִּי אָמְנָם כִּי אִם גֹּאֵל אָנֹכִי *and now that* (it is) *true: for* TRULY, SURELY, *I am a Goel*, or *near kinsman*. This word has been rejected by the Masorets in this passage, but without any good reason for doing so. In this place, and perhaps in most others, the words אִם and אָמְנָם may be substituted the one for the other, and the sense will remain perfectly the same: e. g. Job xix. 5, וְאַף-אָמְנָם שָׁגִיתִי אִתִּי תָּלִין מִשְׁוּנָתִי *and even* (let it be) TRUE, SURE, (that) *I have erred, with myself lodges my error*. So Is. iv. 4, 5, אִם רָחַץ אֲדֹנָי ... וּבָרָא יְהוָה ... &c. ... TRULY *the Lord shall wash ... then shall Jehovah* certainly *create*, &c. And in Job xix. 5, 6, we have both these particles occurring together, either for the purpose of strengthening the asseveration, or for qualifying both the prodosis and apodosis found in the context: e. g. אִם-אָמְנָם עָלַי תַּגְדִּילוּ וְתוֹכִיחוּ עָלַי חֶרְפָּתִי : דְּעוּ-עַתָּה יִאַפּוּ כִּי-אֱלוֹהַּ עִוָּתָנִי &c. SURELY, *ye* TRULY, or CONSTANTLY, *magnify yourselves*, or *speak great things against me, and contend against me* (to) *my reproach*; (so) *know ye now, that God hath bent me* (down), &c.

9. The following example seems to involve a negation: חַי פַּרְעֹה אִם-תֵּצְאוּ מְזֶה כִּי אִם-בְּבוֹא אֲחִיכֶם &c. (as) *the life of Pharaoh* (exists), (so) TRULY *shall ye go forth hence, but* ESPECIALLY, TRULY, REALLY, *upon the coming in of your brother*, Gen. xlii. 15. That is, as certainly as the one thing exists, the other being made to appear equally so, no less certain shall your liberation be: but not before this condition is complied with. On this principle, I think, every instance in which this particle occurs can be solved. That it is redundant, or that it has been omitted by the

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to Mr. de Sacy, this particle is negative when the verb preceding it implies negation. Gram. Arab., vol. ii., Art. 667. In the examples following, however, in which he has treated it as a pleonasm, he has entirely mistaken its force, especially as he himself has cited the Arabians in Art. 671, giving it the title of توكيد or *corroboration*. In every instance given by him, *certainly*, *surely*, *most certainly*, or the like, will supply the sense of the passage. See Art. 651—2. 668: i. e. putting the case either positively, or negatively, some consequence will, or will not, certainly come to pass; which is a kind of swearing. But more on this subject in a tract which I intend shortly to publish.

ellipsis, as affirmed by Noldius, p. 69, &c. I deny: because every passage adduced by him can be accounted for, without having recourse to those suppositions.

10. From what has been said on the use and signification of some of these words, it will be easy to conceive how they may be used, either in their simple or compound state, for the purpose of connecting together such parts of a discourse, as the speaker or writer may wish should be considered in connection with one another: e. g. בָּרָא אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ *he created the heavens* AND *the earth,* Gen. i. 1. So in the next verse: וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ AND (as to) *the earth, it was emptiness* AND *a vacuity,* &c. in which these particles are said to be *Copulative;* in others they are said to be *Disjunctive* (better, *Distinctive*), *Conditional, Causal,* or *Conclusive,* according to the signification of the passage in which they are found. The following are a few examples of each case.

Examples of Copulative Conjunctions.

11. טוֹב אֲשֶׁר־יָפֶה לֶאֱכוֹל וְלִשְׁתּוֹת *it is a good,* THAT *one becomingly eat and drink,* &c. Eccl. v. 17; וְהוּא אַדְמוֹנִי עִם־יְפֵה עֵינַיִם *and he was ruddy* WITH (being) *beautiful of eyes,* 1 Sam. xvi. 12; וַיִּתְּנֵהוּ לְדָוִד וּמַדָּיו וְעַד חַרְבּוֹ &c. AND *he gave it to David,* EVEN *his garments* AND EVEN TO *his sword,* &c. Ib. xviii. 4.

See also Gen. vii. 23. In many cases there is an apparent excess in the use of the copulative conjunctions, which has been termed by the Grammarians πολυσύνδετον, see Gen. xxv. 34, xliii. 8, Jos. vii. 11, 2 Kings ii. 14, Ps. cvii. 37, &c. and in the New Testament, John x. 27, 28, 1 Cor. xiii. 1, 2, 3, &c. perhaps to excite attention only. See Art. 222. 7.

12. In other instances they are omitted, for the purpose of exhibiting the order of events, &c. the more closely or rapidly in succession, as in the Latin, "*Veni, vidi, vici,*" &c. See

Exod. xv. 9, Judg. v. 27, 1 Sam. xv. 6, &c. This has been termed *ἀσύνδετον*.

By the former of these *distribution* is sometimes intended; as, וְאַיָּה וַעֲנָה *both Aiya and Ana*, Gen. xxxvi. 24; רֶכֶב וָסוּס *both chariot and horse*, Ps. lxxvi. 7, &c. See Art. 216. 17, 18.

13. Examples of *Disjunctive* (i. e. *Distinctive* or *Distributive*) *Conjunctions;* וְנָתַן אֵלֶיךָ אוֹת *or* מוֹפֵת *and he shall give thee a sign* OR *a wonder*, Deut. xiii. 2; אוֹ הַנָּבִיא אוֹ-לַחֹזֶן EITHER *the prophet* OR *a priest*, Jer. xxiii. 33.

This particle, however, is often construed as *conjunctive, adversative*, or, *conditional*. See Noldius sub voce, and Glass. Phil. Sacr., p. 524, &c. where similar usages are collected from the New Testament. It is also occasionally omitted by the ellipsis. See 1 Sam. xx. 12, 2 Kings ix. 32, Is. xvii. 6, Ib. xxxviii. 14, Jer. xi. 19, &c. See Noldius, p. 4.

Examples of Conditional, Causal, and Conclusive, Conjunctions.

14. אוּלַי יֵשׁ חֲמִשִּׁים צַדִּיקִים .... תִּסְפֶּה וְלֹא SHOULD *there be fifty righteous .... wilt thou also destroy*, &c.? Gen. xviii. 24; אִם־תֵּלְכִי עִמִּי וְהָלַכְתִּי IF (or TRULY) *thou go with me, then I will surely go*, Jud. iv. 8. But here the cases are put as positive, Art. 242. 8. Under this head may also be arranged the particles אִם and אִם־לֹא of asseveration and swearing, &c. See No. 5, &c. above.

15. The *Causals* are for the most part, עַל־כֵּן, כִּי אִם, כִּי, לָכֵן, עֵקֶב אֲשֶׁר, תַּחַת אֲשֶׁר, לְמַעַן אֲשֶׁר, לְמַעַן, יַעַן כִּי, יַעַן אֲשֶׁר, *for, whereupon, therefore, because, under* or *upon* (the consideration that), &c.; כִּי לֹא אָבוֹא &c. *that I may not come*, &c., 1 Sam. xxix. 8; עַל־כֵּן אוֹחִיל

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* Noldius derives this particle from אָוָה *velle*, i. e. (אַוָּה Art. 74. אַו and Art. 87. 1. אוֹ) just as the Latin *vel* from *velle*. So in Persian we have خواه used in the same signification, from خواستن to *desire, wish*, &c.

therefore I hope, Lam. iii. 21; לְמַעַן שְׁמֶךָ *because of thy name,* 1 Kings viii. 41, &c.

It would be endless to give examples of every case; we must therefore refer the Reader to Noldius and Glassius as before.

16. Of the *Conclusive* conjunctions it will be unnecessary to say any thing. Those which are used as *Causals* in one place, may be employed as *Conclusive* in another; the position and context being the only means by which the peculiar character and bearing of these words can be ascertained.

Of the Interjections.

243. These are words either *insignificant* as to their etymology; as, הוֹ הוֹ *oh oh!* הוֹי *O!* הֶאָח *ahah!* אוֹי *alas!* אֲהָהּ *alas!* or, *significant:* as, נָא* *up!* לְךָ, לְכָה, לְכוּ, *go to!* הָבָה *give!* חָלִילָה *profane!* And, according to Schroederus, אַשְׁרֵי *blessings!* Ps. i. 1, 1 Kings x. 8, Prov. xxix. 18, &c., which will be pronounced in a manner expressive of *intreaty, aversion, pleasure, pain, excitation,* &c. according to the intention of the Speaker. Examples: יֹאמְרוּ הוֹ־הוֹ *they shall say,* OH! OH! Amos v. 16; הוֹי אָחִי *O my brother!* Jer. xxii. 18; הֶאָח נַפְשֵׁנוּ AHAH, *our desire!* Ps. xxxv. 25; אוֹי לָנַפְשָׁם ALAS, *for them!* Is. iii. 9; אֲהָהּ לַיּוֹם ALAS, *for the day!* Joel i. 15; לְךָ עֲשֵׂה GO TO, *do* (it), 2 Sam. vii. 3; הָבָה נֵרְדָה GIVE *(up),* GRANT (or the like), *let us descend,* Gen. xi. 7; סוּרוּ נָא *proceed ye,* MARK, OBSERVE! Num. xvi. 26; אִם יֶשְׁךָ־נָא מַצְלִיחַ יַרְכִּי *if it be* (so with) *thee,*

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* Imperat. a נָטָא *surrexit,* Schræd. R. 106. So in Golius, in the third conj. but in the first, which I would rather take, "Intendit, proposuit sibi . . . custodivit, servavit, &c." The meaning will then be, *look! observe! preserve!* Hence the phrase نوالك الله *may God preserve thee!* Ib.

ATTEND (as) *one prospering my journey,* Gen. xxiv. 42; חָלִילָה לֹא תָמוּת ABOMINABLE! FORBID IT! *thou shalt not die,* 1 Sam. xx. 2; חָלִילָה לִי מֵיְהוָה ABOMINABLE *to me! from* (or, *as forbidden by*) *Jehovah,* Ib. xxvi. 11.

See also 1 Kings xxi. 3, 2 Sam. xxiii. 17, 1 Chron. xi. 19. Glassius, Schrœderus, &c. however, supply תֵּחָשֵׁב *imputabitur,* by the ellipsis in this place; see p. 550. Phil. Sacr. and Schroed. Gram., Rule 106. Synt.

2. There are a few others, viz. אָנָּא or אָנָה, the same perhaps with נָא; and בְּיִ* *attend,* ὦ λεως, or the like, אִי *woe, alas;* סֶלָה *felix! O happy!* or the like. Examples: אָנָּא יְהוָה הוֹשִׁיעָה נָּא אָנָּא יְהוָה הַצְלִיחָה נָא *O Jehovah! save* NOW; *O Jehovah! give* NOW *prosperity,* Ps. cxviii. 25 (see Art. 234.); אָנָּה יְהוָה זְכָר־נָא *O Jehovah! remember* NOW, 2 Kings xx. 3; בִּי אֲדֹנִי יָרֹד יָרַדְנוּ ATTEND, *my lord, we truly came down,* &c., Gen. xliii. 20; אַיֵּךְ אֶרֶץ שִׁמְלֵכֵךְ נָעַר WOE *to thee, O land, whose king is a boy,* Eccl. x. 16; רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ בֵּאלֹהִים סֶלָה *many say of my soul, there is no salvation for him in God.* PRAISE! Ps. iii. 3; אֶל־יְהוָה אֶקְרָא וַיַּעֲנֵנִי מֵהַר קָדְשׁוֹ סֶלָה† *to Jehovah do I cry, and he answers me from his holy hill.* PRAISE! Ib. v. 5; עַל עַמְּךָ בִרְכָתֶךָ סֶלָה *upon thy people* (is) *thy blessing.* PRAISE!‡ Ib. v. 9.

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* "Vox dolentis et supplicantis," says Noldius: which he derives from בָּוָה as רִי is from רָוָה ... "notans consolationem, recreationem," as כֹּמֶל with the Syrians, and بياك الله "recreet et consoletur te Deus," among the Arabs. Concord. part. p. 175.

† Those who wish to see the various opinions entertained on the origin and meaning of this word may consult Noldius, Concord. Part. Annotationes et Vindiciæ, num. 1877. For my own part, I believe it to be descended from the root صلي *he blessed,* &c., and used not unlike the word *amen,* or the *doxology* among ourselves.

‡ If the Psalms were originally sung or chanted in the Temple by two

LECTURE XX.

ON THE COMPOSITION OF SENTENCES AS POINTED OUT BY THE INFLUENCE OF THE ACCENTS.

244. After what has been said on the composition of incomplex and simple propositions (Art. 212.), in addition to what has been stated and exemplified on the concordance and government of words, it cannot be necessary to exemplify our rules by adducing and accounting for complex and compound propositions, as they occur in this language. We shall, therefore, now shew in what way this has been done by the authors of the accents.

On the Distinctive Powers of the Tonic Accents.

245. It has already been remarked (Artt. 58. 59.), that these accents have been supposed to have the property of dividing sentences into their several members, just as our comma, semicolon, colon, and period, do. Nothing can be more likely, than that the Masorets, or, whoever else they were who affixed the vowel points to the Hebrew text, would apply some system to it, whereby the mutual dependence of its several parts upon one another would also be pointed out. It has been shewn, that these accents (Artt. 60. 64.) also serve to mark the accented syllable in any word, as also that which sustains a secondary kind of accent.

2. But as they differ considerably from one another in shape and name, they may also have been intended to point out the grammatical relations of words, or of sentences, to one another. The Jews have attached certain musical notes to each of these marks, which may be seen in the Bibliotheca Rabbinica of Bar-

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parties in a sort of dialogue, in which the one responded to the other, and both joined occasionally in a kind of chorus, as has been well supposed and maintained by Lowth and others, no word could, perhaps, be more suitable than this for such occasional chorus: and hence perhaps the Διαψαλμα of the Seventy, and the לְעַלְמִין &c. *for ever*, of the Chaldee. See Nold. num. 1877., as above.

tollocci (vol. iv. p. 427, &c.); or in the second volume of the Hebrew Grammar by Guarin (page 329, &c.):* but this is not to be wondered at. There has always existed a predilection for a sort of chanting in divine worship.—The Mahomedans chant their Koran, and we ourselves still continue to chant several parts of our ritual in the cathedral and collegiate churches.

3. It is not our intention to detain the Learner long on this subject: we shall merely lay down a few of the general principles which regulate the accents, with a few examples by way of illustration, referring to other Writers for further particulars.

4. In considering the nature and application of the accents, we have nothing to do with the *grammatical* or purely *formal* government of words (Art. 215. 5.). The *logical* import of passages is all we can now be concerned with; and this may be considered in two points of view. The first is, that which respects the construction of phrases, as of nouns in *immediate* or *mediate* apposition or construction, or of verbs with their *apparent* nominatives, or complementary words: in all which the connection is considered and represented, as being the closest possible. The second is, the combination of such phrases, or sentences, in the construction of periods; and in this the connection will be considered and represented, as more or less close or dependent, according to the intention of the Writer.

5. For the first of these cases, accents have been adopted, which have been termed *Servants* or *Ministers*, and which are rarely found in any other situation: for the second, two systems of accentuation are found to prevail in the Hebrew Bible: one peculiar to the Books which are generally termed Prosaïc; the other to those which are said to be Poetical. The Poetical Books are, Job אִיּוֹב, Proverbs מִשְׁלֵי, and the Psalms תְּהִלִּים; termed by the Rabbins אֱמֶ"ת, which is a technical word, formed out of the initials of the names above mentioned. All the rest of the Books are said to be Prosaïc.

6. We shall first lay down a few rules for the prosaïc, and afterwards, for the poetical, books.

7. The following table gives the relative powers, and the order

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* Where we also have them in score, so that we can convert any part of the Hebrew Bible into a Quartett whenever we please!

of consecution, of the several accents: it has been taken from a Hebrew Grammar of considerable merit, which appeared for the third time at Vienna in 1810, by one *Jehuda Leb Ben Zeb.* This is adapted to the prosaic Books of the Bible only, and is sufficiently correct and extensive for our present purpose. Should the Student wish to pursue this subject to a greater length, he may consult the elaborate work of Ouseel, the Biblia Accentuata of Daschelius,* or the "Doctrina Accentuationis Hebrææ" by Daniel Weimar,† which last is certainly the best work I have seen on the subject; I have, therefore, generally followed it.—See the Table of Accents (Art. 58. &c.)

246. *A Table pointing out the Rank, Order, and Powers, of the different Accents.*

	Distinctive.	Conjunctive.	Disjunctives.		
			Small.	Greater.	Greatest.
Emperors	סלוק :	מרכא	טפחא	זקף קטן	זקף קטן
	אתנח	מונח	*id.*	*id.*	*id.*
Kings	סגול	מונח	זרקא	רביעי	זקף קטן
	זקפין	*id.*	פשטא	*id.*	*id.*
	טפחא	מרכא	תביר	*id.*	*id.*
	רביעי	מונח	א.ג.ל	ת.פ.ר	
Dukes	זרקא	מונח	א.ג.ל	ת.ר.פ	
	פשטא	מהפך	*id.*	*id.*	*id.*
	תביר	דרגא	*id.*	*id.*	*id.*
	א.ג.ל	קדמא	תלשא	פזר	*id.*
Counts	פזר	מונח	מונח	פזר	ת.ר.פ
	תלישא ג	*id.*	*id.*	*id.*	*id.*

* Lipsiæ, 1729. † Lipsiæ, 1709.

2. The reader will find considerable difference between this table, and that given by Ouseel* in his elaborate work on the Hebrew accents. Ouseel's table is much larger, and contains several instances of the power and consecution of the accents not to be found here. *Shalshéleth*, שַׁלְשֶׁלֶת, for example, with *Pĕsík*, is placed among the subdistinctives, which does not occur at all in our table. *Yerách* also is among the *conjunctives*, of which we have not a vestige here. *Zāképh gādól*, זָקֵף גָּדוֹל and *Sĕgoltá* סְגוֹלְתָא or סְגֹלְתָא, are also found among the *greatest distinctives* in consecution, to which several more, found in other places, may be added.

3. I have not translated the terms employed by the Hebrew Grammarian, but have used those which appeared to me the most suitable.

4. It will be perceived, that many of the words are abbreviated: as אֲ, for אֲזָלָא, which is the same with *Géresh* (Art. 59.), the mark for which is placed above the א. In every other case, the form of the accent meant is placed over the initial letter of its name: as, תְּ *Telisha Gedóla*, תַ *Telisha Ketanna*, and so of others. In one instance we have זְקָפִין, i. e. *Zakeph gadol* and *Zakeph katon*. The syllable *id.* is to shew, that the accent above is also to be used here.

5. It will be unnecessary to explain the different names given to the several classes of accents in the tables, as Emperors, Kings, &c.; every one will see, that a greater or less dependence, observed in the relation of phrases or sentences one to another, is intended to be pointed out by these titles.

6. It should also be observed, that, in the above table, the accents greatest in rank, or, in other words, which point out those phrases, &c. which have the least dependence upon others, are placed uppermost: and, that those which accompany the closing word of any sentence, or member of a sentence, are placed at the left side. *Silluk* סִלּוּק, for example, ranks highest, and is placed in the left-hand column. Its office, therefore, is to close a period.

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* "Tabula accentuationis," prefixed to his "Introductio in accentuationem Hebræorum prosaïcam. Lugd. Batav. 1715.

7. In the next place, as these leading accents are situated at the close of a sentence, or of a member of a sentence, and are placed in the left-hand column of the table, we must look towards the right hand for those which should either immediately, or more remotely, precede them. In this point of view, therefore, *Mercá* מֵרְכָא, will be found to attend on, or to precede, *Silluk*, as its servant.

8. The second accent (proceeding downwards) in the left-hand column, is *Athnákh* אַתְנָח. This accent, therefore, is the next inferior to *Silluk*; and is usually found to close a larger member of a sentence. To the right of *Athnákh* we find *Mūnákh* מוּנָח, in the capacity of a *minister* or *servant*. *Athnákh*, therefore, is to be considered, as usually accompanied by *Mūnákh*.

9. In the same manner, proceeding downwards, and again to the right, we shall find the several accents with their attendants, which are supposed to mark the members of a sentence, each having a less dependence on one another than the preceding.

10. We have now explained the use of the two first columns containing the distinctive, and their several accompanying, accents. Let us now proceed to the other three, containing the small, greater, and greatest, distinctive accents.

11. If we can suppose a period to consist of several sentences, or members of sentences, we can also suppose that each of these will have a greater or less dependence on one another, with respect to signification. The Author, from whom our table is taken, is of opinion (and with him all other writers on this subject agree), that phrases, considerably removed from the end of a verse or period, have less dependence on those which immediately follow them, than others have on those nearer its conclusion. Hence he has supposed, that the first of these, considered in the capacity of *distinctive*, will have a greater dependence on those which immediately follow them, than others will, which are farther removed from the end of the period, &c. Hence, these have been termed small, the next greater, and the next or last, the greatest, distinctives. Now, most of these, considered as *distinctives*, will also be found in the left-hand column, their servants or attendants will be always found there also, in the next, or right-hand column, as already explained.

12. Hence it should seem, that, for the most part, every second accent, counting from the end of a period or sentence, and pro-

ceeding backwards towards its beginning, will be a *distinctive* one: and that, immediately to its right, will be found its *attendant* or *servant*. And this is found to be the case. In the above table, therefore, we shall have the order of the accents for a very great variety of cases. That they are not all found here, must be certain, from the consideration, that there are several accents in use not to be found in this table at all. But, as our limits will not allow us to enter fully into this subject, we have deemed our table sufficient for the present. Let us now proceed to our rules and illustrations.

247. Words in apposition or construction, either *immediate* or *mediate*, will be connected by a conjunctive accent; as, יְחוָֹה אֱלֹהִים *the Lord God*, Gen. iii. 1; עֶבֶד אַבְרָהָם *Abraham's servant*, Gen. xxiv. 33; אַחַת מִנִּי־אָלֶף *one of a thousand*, Job ix. 3. So אֱלֹהֵי מִקָּרֹב *the God of him who is near*, &c. Jer. xxiii. 23; עֶבֶד וְשִׁפְחָה *servant and maiden*, Gen. xxxii. 6; בַּדֶּרֶךְ תַּדְרֹךְ *in way*, (and) *in way*, i. e. in the common roads, Deut. ii. 27.... חֶרֶב חָרֶב *a sword* (nay) *a sword*.... Ezek. xxi. 14; מְאֹד מְאֹד *exceedingly, exceedingly*, Numb. xiv. 7; בְּיָד חֲזָקָה *with a mighty hand*, Exod. iii. 19.

2. The same is the case when the construction is *distinctive* (Art. 225.): as, נְקִי כַפַּיִם *clean* (of) *hands*, Ps. xxiv. 4; בַּר־לֵבָב *pure* (of) *heart*, Ib.*

3. The same holds good when one of the words so connected occupies the place of an adverb, or *specificative* (p. 288. note): פַּחַד פִּתְאֹם *sudden fear*, Prov. iii. 24; שְׁאוֹל מָטָּה *the grave beneath*, Ib. xv. 24.

4. The numerals are similarly connected with the thing numbered, as are also particles with the words with which they are to be construed. To which also may be added verbs, when repeated for the purpose of giving greater emphasis, or when succeeding one another in order to vary the sense; or, as found with, or without, the connecting particles.

5. The verb is generally connected with its *apparent* nominative (Art. 216.), by means of a conjunctive accent; as, בָּרָא אֱלֹהִים *God created*, Gen. i. 1; וַיֹּאמֶר אַבְרָם *and Abram said*, Ib. xv. 2.

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* *Makkáph* is to be considered as a conjunctive accent here and elsewhere. The *distinctive* accent here is a compound (see p. 26.), not found in our table.

6. The word complementary of the signification of a verb (Art. 228, &c.), or its objective case, is frequently connected with it in the same way; as, עָשׂוּ מִלְחָמָה *they made war*, Gen. xiv. 2.

7. Also when a particle intervenes: as, הוֹלֵךְ עִמָּם *walking with them*, Gen. xviii. 16. There are many exceptions, however, to this rule.

8. When more than two words, immediately following each other, stand in the same apparent relation to one another, those which are more immediately connected together in signification will have a conjunctive accent, the others disjunctive ones, according to the relation in which they are found with the former; as, זָהָב וָכֶסֶף וּנְחֹשֶׁת *gold and silver, and* (also) *brass*, Exod. xxv. 3. So, חֹשֶׁן וְאֵפוֹד וּמְעִיל *a breast-plate, an ephod, and* (also) *a robe*, Ib. xxviii. 4.

9. This holds good in members of sentences, verbs, &c. having such relations to each other; as, וְאֵת כָּל־בְּהֶמְתָּם וְאֶת־כָּל־מִקְנֵיהֶם וְאֵת-כָּל חֵילָם בָּזָזוּ *and all their cattle, and all their flocks, and all their power, they spoiled*, Num. xxxi. 9; לֹא־אֶחְמֹל וְלֹא־אָחוּס וְלֹא אֲרַחֵם *I will neither suffer, nor spare, nor have mercy*, Jer. xiii. 14.

10. Also, when they are not all of the same person; as, אֲדַבְּרָה וְאָעִידָה בְּוְשִׁמְעוּ *Let me speak, and attest, and they shall hear*, Jer. vi. 10.

11. Numerals are similarly connected; as, שֶׁבַע וְעֶשְׂרִים וּמָאתַיִם *seven and twenty and two hundred.* See Gen. v. xi. &c.

12. In all these cases, the two first words or sentences, so occurring, are connected in accordance with the rule. In the following, the two last are, for the same reason: as, דָּגָן תִּירוֹשׁ וְיִצְהָר *corn, wine and oil*, Deut. xxviii. 51; צֹאן וָעֶבֶד וְשִׁפְחָה *flocks, and men-servants and maid-servants*, Gen. xxxii. 6.

13. The same will hold good in any number of words, subject to a similar regimen; as, בְּכֶסֶף וּבְזָהָב וּבִנְחֹשֶׁת וּבְבַרְזֶל וּבְשִׂלְמֹות *with silver and with gold, and with brass and with iron, and with garments*, Josh. xxii. 8.

14. When several nouns succeed one another, each in construction with the following one, the leading words in the sentence will sometimes have disjunctive accents; the former being always greater than the next in succession: or, they will be divided into pairs, according to the pleasure of the Writer, or, as the sense of

the passage shall require ; פְּקֻדַּת שֹׁמְרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ *the superintendence of the keepers of the charge of the sanctuary*, Num. iii. 32 ; אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac, and Jacob*, Exod. iii. 16.

15. Nouns, or phrases, to be construed as *nominatives absolute*, will be distinguished from the following context by a *disjunctive* accent :* as, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ *and* (as to) *the earth, it was vacuity and emptiness*, Gen. i. 2 ; וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם *and* (as to) *the Spirit of God* (it was) *brooding upon the face of the waters*, Ib. ; וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם *and* (as to) *the likeness of their faces* (it was as) *the faces of men*, Ezek. i. 10.

16. And, in the same manner, all nouns or phrases added for the purpose of qualifying, defining, or otherwise limiting others, but not so closely connected as to form phrases, &c. with them, will be marked by one or other of the disjunctive accents ; as, הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים : *I brought thee forth from the land of Egypt—from the house of servants*, Exod. xx. 2.

The same holds good in all parenthetical passages : as, וַיֵּצֵא מֶלֶךְ־סְדֹם לִקְרָאתוֹ (אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת־כְּדָרְלָעֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ) אֶל־עֵמֶק שָׁוֵה *and the King of Sodom went out to meet him (after his return from the slaughter of Chedarlaomer, and of the kings who were with him) at the valley of Shaveh*, Gen. xiv. 17. And again : רַק נְשֵׁיכֶם וְטַפְּכֶם וּמִקְנֵכֶם (יָדַעְתִּי כִּי־מִקְנֶה רַב לָכֶם) יֵשְׁבוּ בְּעָרֵיכֶם *only your wives, and your little ones, and your cattle (for I know that ye have much cattle), shall abide in your cities*, Deut. iii. 19. Again : וַיְדַבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ (לֵאמֹר כֹּה־תֹאמַר לָעָם חַג פֶּסַח הוּא לַיהוָה לְמָחָר) אִם־לֹא הִכְבִּיד אֶת־עֻלֵּנוּ וְאַתָּה הָקֵל מֵעָלֵינוּ (כָּזֶה תַּדַּבֵּר אֲלֵיהֶם הַמַּיִם אֲבִי : עָבָה מִפֻּתְנֵי אַבְנֵי *and the young men who had grown up with*

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* Hence Jarchi's comment on Ezek. i. 11, which has so frequently been cited and misunderstood, is only intended to shew that וּפְנֵיהֶם with *Zaképh gadol* is to be separated from the word following, thus ; וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה *and* (as to) *their faces, even their wings were spread out above* (them). His words are : חיו פרודות למעלה מפניהם ומכסות אותם. They were separated upwards from their faces, and covering them.

him, spake unto him, saying, Thus shalt thou speak unto this people (who have spoken unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us), thus shalt thou say unto them, My little finger shall be thicker than my father's loins, 1 Kings xii. 10. Again: וַיִּתֵּן אֶל־מֹשֶׁה (כְּכַלֹּתוֹ לְדַבֵּר אִתּוֹ בְּהַר־סִינָי) שְׁנֵי לֻחוֹת *and he gave unto Moses (when he had made an end of communing with him upon mount Sinai), the two tables of testimony,* Exod. xxxi. 18.

248. When a verse consists of more propositions than one, or of several members of a sentence, the greater *distinctive accent* will generally be found placed at the end of that proposition, or member, which is most complete in its signification; or, if the context is sententious, at that part which marks the parallelism of the whole period. Example: וְיָצָא חֹטֶר מִגֵּזַע יִשָׁי וְנֵצֶר מִשָּׁרָשָׁיו יִפְרֶה׃ *and there shall come forth a rod out of the stem of Jesse: and a branch out of his roots shall bear fruit,* Is. xi. 1.

2. Here, if we take the liberty to separate the context, according to the importance of the accents, we may write it out thus:

וְיָצָא חֹטֶר מִגֵּזַע יִשָׁי
וְנֵצֶר מִשָּׁרָשָׁיו יִפְרֶה׃

3. The following example from Gen. i. 2, contains several propositions.

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ
וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם
וְרוּחַ אֱלֹהִים מְרַחֶפֶת
עַל־פְּנֵי הַמָּיִם׃

And (as to) *the earth* (it was) *emptiness and a void:*
And darkness (was) *upon the face of the great deep:*
And (as to) *the Spirit of God,* (it was) *brooding*
Upon the face of the waters.

The terms וְהָאָרֶץ and וְרוּחַ אֱלֹהִים, I take to be *nominatives absolute*, and therefore, as properly divided by distinctive accents from the context following (Art. 247. 15.). It should also be observed, we have three distinct propositions in this verse: the first ending with וָבֹהוּ, having the distinctive accent *Rĕvîăḥ*; the second with תְהוֹם, having *Athnákh*; and the third ending with *Sillúk* and (׃) *Soph Pāsúk*. Here also, as before, the accents distinctly mark the parallelism of the different members of the verse.

4. In the following passage we have four distinct propositions, Isa. i. 2.

שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ
כִּי יְיָ דִּבֶּר
בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי
וְהֵם פָּשְׁעוּ בִי :

Hear ye heavens, and give ear, O earth,
For Jehovah, he hath spoken,
(As to) *children, I have brought up, and exalted* (them);
But they,—they have rebelled against me.

5. Here the termination of every member marks the close of a distinct proposition, each of which is distinguished by a larger accent, which also serves to point out the parallelism, as before. So in the following: Isa. xlix. 4.

וַאֲנִי אָמַרְתִּי לָרִיק יָגַעְתִּי
לְתֹהוּ וְהֶבֶל כֹּחִי כִלֵּיתִי

But I—I had said, I have laboured in vain:
For emptiness and vanity, I have consumed my strength.

On the Accentuation of the Metrical Books אֱמֶת, *i. e. Job, Proverbs, and the Psalms.*

249. The accentuation which we now propose to consider commences at the third verse of the third chapter of the book of Job, and continues to the fifth of the forty-second, whence the prosaïc accentuation is continued to the end. The whole book of Psalms, with that of Proverbs, is also subject to this metrical accentuation: the remaining books of the Bible are not.

2. The system of the accents, generally, is the same both in the prosaïc and metrical books: that is, one set of accents will serve as *disjunctives*, the other as *conjunctives* in both, either dividing or connecting the several parts of the context, according to the interpretation of the authors of these marks. The only difference observable in its application is, that the powers peculiar to some of the accents differ, in some respects, from those just mentioned, as does also their order of consecution.

3. The *distinctive* accents, according to this system, are, ׃ *Sillúk*, ֫ *Mercá* with *Mahpák*, ֪ *Athnákh*, ֑ *Rĕvîăḥ* with *Géresh*, ֜ *Rĕvîăḥ*, ֯ *Zarká*, ֒ *Tiphkhá* anterior, ֥ *Pāzér*, ֡ *Shalshéleth* with *Pĕsík*, ֝ *Kadmá* with *Pĕsík*, and ֤ *Mahpák* with *Pĕsík*.

4. The *conjunctive* or *servile* accents are the following: ֫ *Mercá*, ֯ *Mercá* with *Zarká*, ֚ *Mahpák*, ֤ *Mahpák* with *Zarká*, ֣ *Mūnákh*, ֜ *Mūnákh* superior, ֒ *Tiphkhâ*, not anterior, and ֕ *Yérakh*.

5. The *distinctives* are here given according to their order of precedence: the *conjunctives* are considered as having no such order, as before. The distinctives on which these usually attend, may be found in the tables of Ouseel and others.

6. It will be seen from the forms and titles above given, that several of these accents are mere combinations of two of those already given (See Art. 59.).

7. The accents accompanying *Soph-pāsúk* and *Pĕsík* are always found on the tone-syllable.

8. Of *Mercá* with *Mahpák* ֫. *Mercá* is always under the tone-syllable; *Mahpák* is placed on the preceding syllable, if there be any; if not, it remains on the same syllable. If, however, the preceding word be connected by *Makkáph*, or end in a furtive *Pathakh*, *Mahpák* may then be on its last syllable.

9. The same holds good with respect to ֯ *Mercá* with *Zarká*, and ֚ *Mahpák* with *Zarká*.

10. In the occurrence of ֜ *Rĕvîăḥ* with *Géresh*, *Rĕvîăḥ* is always on the tone-syllable, and *Géresh* carried as nearly to the beginning of the word as possible. But when no other syllable remains, they are placed together, as שְׁמֹו֜ *his name*, and נֻ֜דּוּ *flee ye*.

250. It will easily be conceived, that if the *disjunctives* here, as before, have been invested with various powers for the purpose of dividing and subdividing any given part of the Biblical context into its several members, and thereby to facilitate the discovery of its meaning, the order of consecution of these disjunctives may be exceedingly various, just as the different modes of construction would require. With the view of familiarizing the Student with the different powers of these accents, therefore, tables have been formed, first giving the order of consecution found among these disjunctives; and, lastly, of these with their several attendants.

When speaking of the prose accents, we gave a table, rather with the view of complying with custom than for any thing else. At present we shall give a few examples only, and leave it to the industry of the Student to construct such tables for himself, should he think it necessary: believing it to be quite sufficient to make him acquainted with the principles, which it is trusted the following examples, in addition to what has been said, will be sufficient to do.

2. The following is an abstract of the analysis given by Ouseel of the first verse of the first Psalm.*

אַשְׁרֵי הָאִישׁ אֲשֶׁר ׀ לֹא הָלַךְ֣ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ֮ חַטָּאִים לֹא עָמָד֒ וּבְמוֹשַׁב לֵצִ֫ים לֹא יָשָׁב׃

3. This is to be divided, in the first place, into the two larger divisions indicated by the greater distinctive accents, which are ֽ *Sillúk*, and ֑ *Mercá* with *Mahpák* (Art. 249. 3.). We shall have, therefore, for the first great division:

אַשְׁרֵי הָאִישׁ אֲשֶׁר ׀ לֹא הָלַךְ֣ בַּעֲצַת רְשָׁעִים *The blessings of the man, who hath not walked in the counsel of the wicked.*

4. In the next place, the division to be taken, according to the importance of the accents, will be, first, אַשְׁרֵי הָאִישׁ *the blessings of the man.* Or, considering these two words as constituting a nominative absolute, (as to) *the blessings of the man*, which is universally accompanied by a larger distinctive accent (Art. 247. 15.). In the next place, the two words, viz. אַשְׁרֵי הָאִישׁ, will, on account of their close connection, be coupled by a conjunctive accent; and here we have ֒ *Múnákh* for that purpose (Art. 247.).

5. The next portion we must take, will be אֲשֶׁר ׀ לֹא הָלַךְ֣ *who hath not walked.* Here we have first אֲשֶׁר ׀ with *Mahpák* and *Pésík*, which is the least *disjunctive* in our table. And, according to our consecution in prose (Art. 247. 12.), when the two last of the consecutive words are more immediately connected with one another, than either is with the preceding, the former will have a smaller disjunctive accent.

6. In the next place, לֹא הָלַךְ֣ must be construed together (Art. 247. 4.), they are, therefore, connected by a conjunctive accent.

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* Accentuatio Metrica, c. xvii. § 18—19, &c.

7. The next two words are, בַּעֲצַת רְשָׁעִים *in the counsel of the wicked*, which, from their logical character, must be construed together. They are therefore connected by the conjunctive accent *Yérakh*. This concludes the first division or parallel of our sentence.

8. Let us now proceed to the second.

וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃ *and in the way of sinners hath not stood; and in the habitation of scorners hath not resided.*

9. The first larger division of this part of the verse will end at עָמָד, where we have the next larger *distinctive* accent. This may again be subdivided into two smaller ones, the former of which will end at חַטָּאִים, having the distinctive accent ֒ *Tiphkhá* anterior.

10. In this smaller division, viz. וּבְדֶרֶךְ חַטָּאִים, we have two words in construction; and this is marked by the conjunctive accent ֫ *Mūnákh*.

11. The next phrase, לֹא עָמָד is connected in the same way, and for the same reason.

12. Our next subdivision will be וּבְמוֹשַׁב לֵצִים. Here we have *Rĕvíăḥ* with *Géresh* for a *distinctive*, and *Mercá* for its preceding *conjunctive*, accent.

13. In the last place, לֹא יָשָׁב׃ will be connected by the conjunctive accent ֫ *Mūnákh*; and *Sillúk* with *Soph-pasúk* will close the period.

14. We do not think it necessary to pursue this subject farther: enough has been said to point out the general doctrine respecting the accents, and this is all we proposed to do. With regard to the formulæ usually given, shewing the consecution of the accents, it may be remarked, that generally speaking they are sufficient to point out the way in which this subject is taught; but, when we come to particulars, are very inadequate. Even in the few examples here given, our own tables fail: and the truth seems to be, that, as the forms of composition may be exceedingly numerous, so may those of the consecution of the accents.

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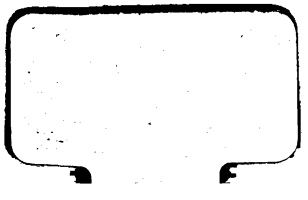
Macintosh, Printer, Great New Street, London.